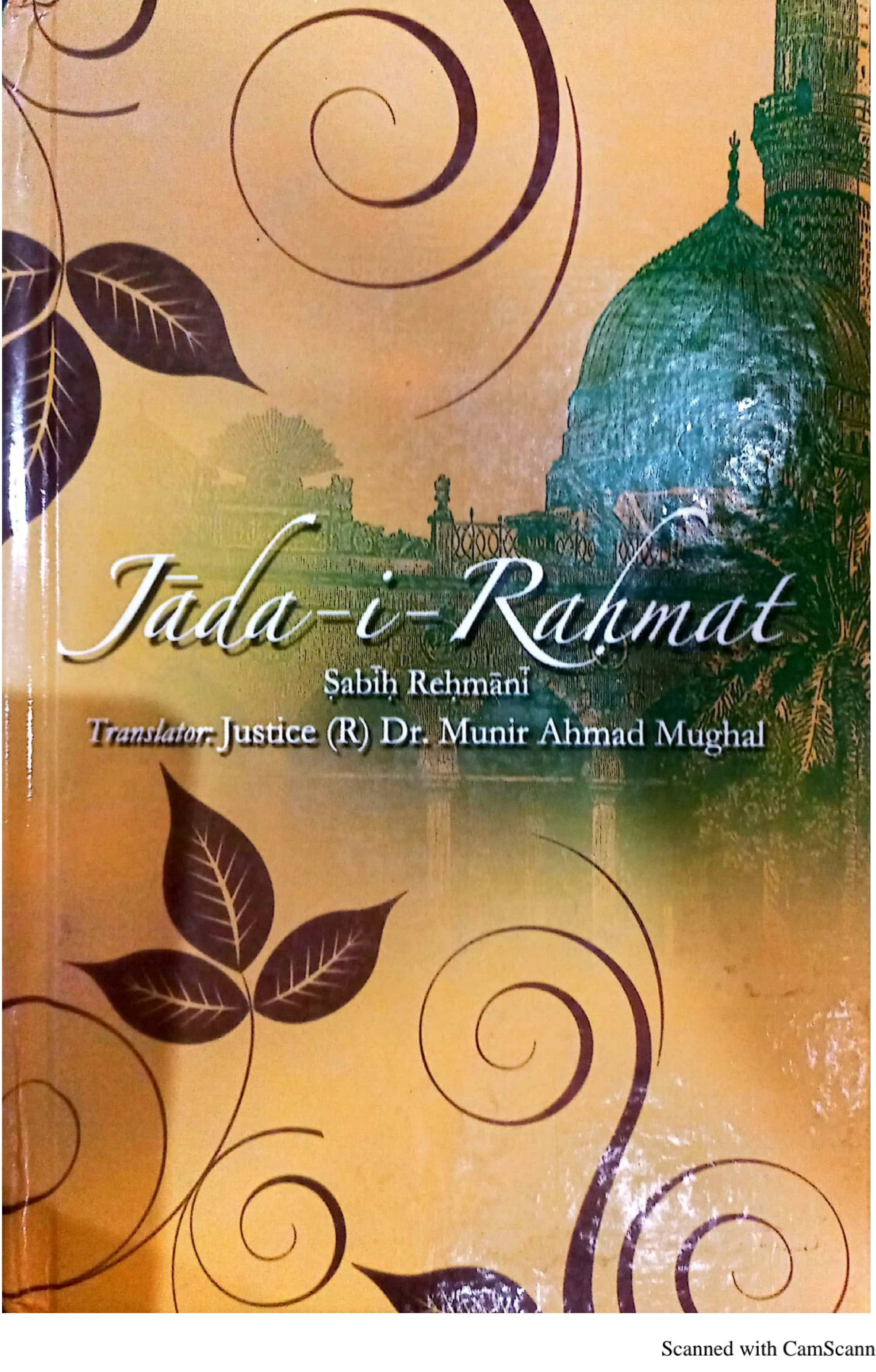

Jāda-i-Raḥmat

Ṣabīḥ Rehmānī

Translator: Justice (R) Dr. Munir Ahmad Mughal

بسم اللہ الرحمٰن الرحیم

Jada-i-Rahmat

جادۂ رحمت

by

Ṣabīḥ Reḥmānī

Translitrated & Translated from
Urdu to English
by
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيم
نحمده و نصلى و نسلم علىٰ رسولہ الكريم

Dedicated to

Shāh Anṣār Ḥusayn Ilāhabādī who persuaded every person, whether common or elite, coming to him to follow the path of love and eulogy of Ḥaḍrat Muḥammad Muṣṭafā, the last Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) as the path leading to Paradise.

Ṣabīḥ Raḥmānī

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Āp kay nām kay ṣadqay jā’ūn āp kī hayn yeh sārī `aṭā’ayn

Rāh-i-tarīqat, Jāda-i-Raḥmat, ṣallallāho `alayhi wasallam

1993 AD
[Ḥanīf As`ad]

MURSHID KĀMIL ḤAḌRAT SHĀH ANṢĀR ḤUSAYN ILĀHĀBĀDĪ (MAY HE LIVE LONG)

Ḍedicated to Ḥaḍrat Shāh Anṣār Ḥusayn Ilāhābādī (May he live long) who is such a perfect teacher that he puts every big or small person on the Path of Paradise via the love of Mūṣṭāfā (صلی اللہ علیہ وآلہ وسلم) and the praise of Mūṣṭāfā (صلی اللہ علیہ وآلہ وسلم).

ṢABĪḤ RAḤMĀNĪ

ṢĀBĪḤ RĀḤMĀNI,
THE TRAVELLER ON THE JĀDA-I-RAḤMAT,

by

Dr. Sayyid Muhammad Abul-Khayr Kashfi,
Professor, Urdu Department, Karachi University.

"A sitting was arranged at my residence to commemorate the praise of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم). The Na'ts were being recited by the glorifiers and it was being felt that the citizens of the city of mercy were proceeding on their journey on the way of mercy. This combination of stay and journey at one place was the blessing of his remembrance. The Most honourable Name of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) exercises its control over time and space in this very manner.

نہ ہے زماں نہ مکاں لا الہ الا اللہ
Nah hay zamān nah makān lā 'ilāha illallāh.

And where it is He alone besides whom there is no God then the name of Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) comes in harmony with His Name.

In this sitting there was an associate who was stranger. This world is a strange puzzle. The people with whom we live and work it is suddenly revealed concerning them that there is nothing common between us; and the following line of a verse of Iqbal expresses our true state at that moment:

چہ معصومانہ غربت را فریبم
Cheh ma'ṣūmānah ghurbat rā fraybam.

And it also happens like this that in the region of mercy while covering the distance going on the path of mercy there come across such persons before whom nothing remains hidden of our outer and inner aspects. Every scene becomes a transparent scene. The aspects of both sides become clearly visible. Such persons at times meet at Arafat, and some times, they come and sit near us in the Masjid al-Ḥarām. Some times at Mawājah Sharīf it is so felt that the words of Ṣalāt-o-salām coming out of the lips of some others are in fact coming out of our own lips. And at some full of light moment they themselves visit your apartment carrying the light in their hands. They are the people who serve as fuel to keep the fire of love burning in the hearts of other people. They are the voice that provides warmth to the bosoms and they are the fraternity concerning whom the Holy Qur'ān says:

انما المؤمنون اخوة

(Certainly, the believers are a single brotherhood).

In the sitting while this stranger started reciting a "Na't (نعت)" it was felt that the atmosphere has become more brightened and the waves of fragrance more swift. His voice began to shower the dew drops on the flowers of love of Aḥmad, Maḥmūd [the Messenger of Allah (صلّی اللہ علیہ وآلہ وسلّم)] that had bloomed in the compound of heart.

کوئی مثل مصطفیٰ کا کبھی تھا نہ ھے نہ ھوگا
کسی اور کا یہ رتبہ کبھی تھا نہ ھے نہ ھوگا
Ko'i mithl Muṣṭafā kā kabhī thā nah hay nah hogā
Kisī aur kā yeh rutbah kabhī thā nah hay nah hogā

In this sitting Ḥaḍrat Maulānā `Abdur Rashīd Nu`mānī (May he live long) was also present. The tears in his eyes like glowing stars were expressing the state of affairs of his heart but the word of appreciation which casually happened to come out of his lips had been : Very good. Concerning every line of "Na`t (نعت)" of this stranger friend changed into : Most correct; Quiet right. And this word of appreciation also became a part of the atmosphere. This word was a declaration of observing the limits of the requirements of Sharī`at even at a moment of being away from ones own self or in a state of being lost….

"thā", "hay ", and "hogā" represent the past, the present and the future spread upto the Day of judgment and thereafter there is the present wich is the name of permanence and it is that permanence which is termed as Jannat (the Garden/the Paradise).

A verse after a verse, it was being felt that this "Na`t (نعت)" is a ladder of love and remembrance of the Nabiyy-i-Akram, the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) It appeared a stair case which we were climbing up step by step. By the means of listening to it our ranks were being elevated. From the raising of the steps (raf` al-aqdām) to the raising up of the ranks (raf` al-al-marātib).

مرے طاق جاں میں نسبت کے چراغ جل رهے هیں
مجھے خوف تیرگی کا کبھی تھا نہ هے نہ هوگا

سر حشر ان کی رحمت کا صبیح میں هوں طالب
مجھے کچھ عمل کا دعویٰ کبھی تھا نہ هے نہ هوگا

Meray ṭāq-i-jān mayn nisbat kay charāgh jal rahay hayn
Mujhay khauf tīrgī kā kabhī thā nah hay na hogā
Sar-i-ḥashr 'un kī raḥmat kā Ṣabīḥ mayn hun ṭālib
Mujhay kuchh `amal kā da`wā kabhī thā nah hay nah hogā.

Recitation of "Na`t (نعت)" came to an end. All the audience observed silence for a while. This silence was the real token appreciation. The last verse disclosed the title of the poet.

After a little while I asked: My dear! Who is author of this "Na`t (نعت)"?

The reciter answered modestly:It is my composition.

What is your full name?

Ṣabīḥ Raḥmānī.

Looking to your age it was thought that it is the "Na`t" of someone else.

Respected Sir, I am twenty nine years old.

I again seriously looked towards Ṣabīḥ Raḥmānī. The young man looking no more than seventeen or eighteen years was telling that he was twenty nine years old. Of course, where there is no apprehension of any darkness the time comes to a stand still. Ordinary postures appear extraordinary. Away in the depths of the existence of this youngman the lamps that were lit, the rays thereof were falling on his external existence. The whole scene is bright. But to have access to that beauty insight is also a must along with the outer sight.

This was my introduction with Ṣabīḥ Raḥmānī, the poet of Jāda-i-Raḥmat. Thereafter Ṣabīḥ Raḥmānī used to visit me casually. We both had no vested interest from each other. The Most honour name of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) had become a joining bridge between he and myself just as this very name links and will continue to link the two Muslim societies. The Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) is on the one side having link with Allah and on the other side he is among the mankind. This fact is not limited to this extent. He is the means (al-wasīlah) between the foundation of Muslim society and its components. And his link is well established with every individual.

Ṣabīḥ Raḥmānī keeps this reality inview in the matter of his link with others that the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) is the attractive force and the power to maintain integrity between the Millat. While writing these lines it struck to my mind that we are all the leaves and branches of the tree of Muhammad, the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) and to remain linked with him is the best way for our survival and stay.

Paywastah reh shajar say ummīd-i-bahār rakh.

Ṣabīḥ Raḥmānī is a combination of a thoughtful mind, a beating heart, and a feeling of being attached with others. And this attachment is is the fruit of link with the true the Messenger of Allah (صلی اللہ علیہٖ وآلہٖ وسلم). His "Na`t" composition is reflection of his own being, the voice of his personality, the beating of his heart and the thought of his mental faculty.

Allah Almighty has demanded from the believers:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً وَلَا

تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

O You who believe! Enter perfectly In Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy.
[2:208]

Thus Islam is the name of acceptance and adoption along with the soundness of the being the message brought by Ḥaḍrat Muḥammad Musṭafā, the Messenger of Allah (صلی اللہ علیہٖ وآلہٖ وسلم) from Allah in this world. To me the composition of "Na`t" also seems like the acceptance of the reality of Muhammad alongwith the soundness of the being. Here the question is of adoption of something and leaving of some thing. This totality of saying "Na`t" is not visible among some authors. However, today most of the worth mentioning "Na`t" poets do have the splendour of the soundness of being.

Thanks God, Ṣabīḥ Raḥmānī is included in such poets. His "Na`t" poetry is linked by the tradition of praise of the Messenger of Allah (صلی اللہ علیہ والہ وسلم) by Ḥaḍrat Ḥassān bin Thābit via Ẓafar `Alī Khān, Iqbāl, Ḥālī, Amīr Mīnā'ī, and Muḥsin Kākorwī.

This is not the occasion of stating the conditions and manners for "Na`t" composition. Howevr, without considering an important question we cannot study a poet who composes a "Na`t". This question also relates to the critical appreciation of "Na`t" composition and its classification in the literature. Whether "Na`t composition" relates to our passion of belief alone or "Na`t" is a kind of literature? If it is a kind of literature, what are its conditions and requirements? Whether a poet who composes "Na`t" will have a place in the history of poetry or he will be declared only a corner poet i.e.a poet of "Na`t"?

What will be my place in the history of literature? I think this is not at all the problem of a real poet, novelist or creative artist.. He is bound to express himself. Rather, he is commanded to do it. This is just like the growing of leaves in a tree or the heart attracting voice of coo coo coming out of the bosom of it. However, this question is certainly significant as to whether any kind has or has not its permanent stutus and if it has what is the signifcance of that status. If "Na`t" composing poets are entangled in this problem they are justified to do so. One day Ṣabīḥ Raḥmānī had posed me this question and from it I assessed that he is a man of deep critical consciousness (perception).

To give the body of a verse to a religious thought or passion is a difficult rather most critical moment. It needs a man of the calibre of Hali or Iqbal. Take any literature or language, except Persian language, those who moulded religion in poetry and literature were much less persons. In fact, if to render religious conception ones own states, ones profession of heart and to make it reach to the rank of ones own thinking is not a miracle, is certainly an extra-ordinary hill task. In our era, in Urdu language and poetry this extra ordinary task is appearing. It is a task, whose boundry touches the boundry of miracle. In my humbe view this is also a miracle after the departure of the Messenger of Allah (صلّی اللہ علیہ وآلہ وسلم) from this mortal world.

In the "Na`t" of today the language of Urdu poetry, its signals, signs and secret indications appear to be raising on a new creative surface , rather getting new existence. Alongwith this the journey of the poet is going on from limited to the unlimited with reference to "Na`t". I have already presented this point in my writings with sufficient details and this is such a destination of the Art which may be called the climax of ajourney. When the way of literature becomes way of mercy then the locks of such stages of expression become open with the key of literature that have the rank of second step of longing in the valleys of the spirit. Here the word "literature" has been used in all its meanings.

Ṣabīḥ Raḥmānī has also started his journey on this path. He possesses the joy of imagination and the vastness of mind which is not attained without belief. The compound "joy of imagination (nishāṭ-i-takhayyul)" has been jot down by the pen and after seeing it so written on the paper I recollected the following verse of Ghalib,-

ہوں گرمیء نشاط تخیل سے نغمہ سنج
میں عندلیب گلشن نا آفریدہ ہوں
hūn garmī-i-nishāṭ-i-takhayyul say naghmah sanj
mayn `andalīb-i- gulshan-i-nā-āfridah hūn

The manner in which Ghālib has grown out the flowers of "Na`t" those are present in my mind like the song and scene. Today I wish to say that this not yet born garden has born by the means of "Na`t".

Ṣabīḥ Raḥmānī in the very beginning of his journey has declared his arrival by his pen prints and footprints. In the world of "Na`t" pen prints and footprints are the other names of eternal help (taufīq azālī). On it the poet is more entitled to a greeting than an appreciation.

In the short collection of Sabih there are hicos, free poems as well as poems set in the meters. Most of the "Na`t" compositions are in the form of ghazal. This diversity of classes in a poet who is purely a "Na`t" composing poet is an expression both of his deep relationship with his subject and the diversity.

Our poets have used the form of an ode (ghazal) for "Na`t". Hence there have been less facilities and more trials for today's poets of "Na`t". The severety of the passion of love of Sabih Rahmani has carved many lands. He has granted new meaning to the long meters. There has also occurred connection and continuity by these meters. Thus most of his "Na`t" poems have become a complete experience. It is not a collection of different verses. Rather it is an oneness and unity. Meters of many of his "Na`t" poems are not much long but linguistically those are such that they go on creating a mutual connection.

تھے عالی مرتبہ سب انبیاء اول سے آخر تک
مگر سرکار سا کوئی نہ تھا اول سے آخر تک
Thay `ālī martabah sab ambiyā awwal say ākhir tak
Magar sarkār sā ko'ī nah thā awwal say ākhir tak

مٹا دل سے غم زاد سفر آھستہ آھستہ
تصور میں چلا طیبہ نگر آھستہ آھستہ
Mitā dil say gham-i-zād-i-safar āhistah āhistah
Taṣawwur mayn chal Ṭaybah nagar āhista āhista

ختم ھونے ھی کو ھے در بدری کا موسم
جلد دیکھوں گا میں شہر نبوی کا موسم
Khatm honayn ko hī hay dar badarī kā mausam
Jald daykhūngā mayn shahr-i-nabawī kā mausam

To what extent should I quote examples? You will study in this collection many such "Na`t" poems which are mirror of truthfulness of my statement. In other words these "Na`t" poems are one unity. Otherwise, all these units are a part of a big unity, which you may call the unity of love of the prophet or the season of the city of the prophet. Due to "Na`t" a "Na`t" composing poet always spends his moments in a wisdom increasing passage and a season having an inward attraction.

After review of the ghazaliyyah "Na`t" of Sabih Rahmani I have made some indications about the hamd-o- "Na`t" poems whether free or formal that in Urdu standard compositions of hamd are approximately less.

Without being blessed by grand imaginative faculty and being a perfect servant it is impossible to bring within the encompassment of one's perception and sphere of senses the Being who has no body, who has no face and yet He establishes His prints in every face and body. It is also necessary for the poet to have that stage of feeling when mountains, rives, oceans should appear to his vision like his writings and all faces are seen by him like the prints of the nib of his pen. To this stage of feelings a peson can have access by the help of the Good names of Allah. By the indications made available by the Good Names like "Bārī", "Khāliq" and "Badi`" the angles of the creation of life and universe can be understood. By the Good names like "Raḥmān", "Raḥīm", "Wahhāb", "Jabbār", "Qahhār, "Ghaffār", and

"'Azīz" access can be had to the secrets of His relation with mankind and other creations.

Ṣabīḥ Raḥmānī has started his journey towards this destination with his feet well established on the way of knowledge.

وه جس نے موجوں کو تیشہ اندازیاں سکھا کر
رقم چٹانوں پر راز هائے هنر کئے هیں

Wuh jis nayn maujon ko tayshah andāziyān sikhā kar
Raqam chatānon par rāz hā'ay hunar ki'ay hayn

وه جس کی مدحت میں حرف و آواز گنگنائیں
خموشیاں جس کے گیت گائیں
Wuh jis kī midḥat mayn ḥarf-o-āwāz gungunā'ayn
Khamoshiyan jis kay gīt gā'ayn.

Fortunate is the poet as he is journeying towards His Creator with reference to the horizons. The Creator Who is closer to us than our jugular vein.

Ṣabīḥ Rahmānī has also written ḥamdiyyah hicos. The present writer has also taken part in the development of hico in Urdu language and has laid the foundation of hico poetical concert. Has hico become a kind of poetry in Urdu? Perhaps to answer this question at this stage will be premature but it is significant to say that the poets composing hamd and "Na`t", have spread fragrances in the "thanā-i-Rabb/ثنائے رب" and "Na`t-i-Khawāja-i-Kā'ināt/نعت خواجۂ کائنات" the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) in hico, waca, doha, and sonett kinds of poetry.

Ṣabīḥ Raḥmānī has presented variou aspects of the sacred being and the Good names of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) both in formal poetry(naẓm pāband) and free poetry (naẓm mu`arrā). There is a novel combination of perturbation and peace in these poems. The perturbation refers to an attempt to undertanding, knowing and loving the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) while the peace refers to the feeling for attainment of attachment with the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) . Who is he who will not feel peace by this feeling as his Ummati as on the slate of our soul the visible print is that of his sacred name? Peace is on him. Blessings are on him.

Ṣabīḥ Raḥmānī is a young person and the tastes of this world do create movements even in the body of a thousand years old person. It is his eternal blissfulness that within the palaces of his person there is light on all sides due to the sacred Name of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) who if not had been created the heavens would not have been created by the Creatror. It is this Good Name which causes the growing of flowers of Paradise. This very name is making circles of fragrance around the lips of Sabih Rahmani. The poet too has made it as the Great Name for himself.

ھی یہی نام تو میری شب یلدا کی سحر
جسم و جان میں جو چراغاں ھے اسی نام کا ھے

بس اسی نام کی خوشبو ھے مرے ھونٹوں پر
بس یہی نام دو عالم میں بڑے کام کا ھے

Hay yehī nām to mayrī shab-i-yaldā kī saḥar
Jism-o-jān mayn jo charāghān hay 'isī nām kā hay
Bas 'isī nām kī khushbū hay meray honton par
Bas yahī nām do `ālam mayn baray kām kā hay.

And this name is Jāda-i-Raḥmat. Jāda-i-Raḥmat for us, for our elders, for those who will come after us and for Ṣabīḥ Raḥmānī. And following this Jāda-i-Raḥmat the taste of music the words have started learning the art of spiritual symphony and in his mind canvas new constructions have begun to come.

مٹ جاتے ھیں غم
رحلِ لب پر آتا ھے
جب اسمِ اعظم

Mit jātay hayn gham
Rehl-i-lab par ātā hay
Jab Ism-i-A`ẓam.

Let this journey continue. Let these songs continue their journey from soul and heart to the page of paper as this is the objective of art and the gain of life. The object of these lines is nothing but to join in the remembrance of our intercessor, our prophet, our leader the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) through the media of the words of Ṣabīḥ Raḥmānī. It is love of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) that raises the ranks of a person. Our prayer before Allah to grant him al-Maqām al-Maḥmūd will cause our nearness to that height as the Maqām-i-Maḥmūd is for him from his Lord. This prayer is a means for our elevation."

A BEAUTIFUL CREATION OF NA`T (نعت) COMPOSITION

Professor `Āṣī Karnālī

"If youth of age and youth of thought are to be seen at one place then see Ṣabīḥ Raḥmānī and Jāda-i-Raḥmat.

During last days Ghauth Miyān had come to Multan. He was kind enough to visit my humble cottage. A youngman was with him. I thought Miyan Ṣāḥib might be feeling alone and had brought an acquaintance with him to avoid loneliness during this journey. Thus I remained talking with Miyān Ṣāḥib alone and did not consider the youngman worth my attention. Miyān Ṣāḥib has an attractive personality and full of love for the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) and his conduct fully following the 'Uswah Ḥasanah/اسوۃ حسنۃ. He remains wandering from town to town holding banner of ورفعنا لک ذکرک "*wa rafa`na laka zikrak*" and thus go out for a countrywide journey to search for the books on "Na`t" and "Sīrat". Wherever he finds a writing having Good Names (asmā') of Muḥammad or the remembrance (Zikr) of *Muḥammad* , the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) he picks it up, kissses it and touches with his eyes and commits it to his memory. I call Miyān Ṣāḥib a mujāhid as he is in constant struggle and that is communication and conveyance of the “Na`t” and “Sīrat”. It is the only objective of his life. When I see him I pay a sincere homage to him. When I sit in his company I consider it a sitting in the company of the protected friends of Allah (auliyā'ullāh) which is better in reward than a hundred years sincere worship. For this reason for a sufficient long time I did not cast a glance towards the young man second time and continued myself engaged in talking with Miyān Ṣāḥib.

> نظارے کو یہ جنبش مشگاں بھی بار ھے
> نرگس کی آنکه سے تجھے دیکھا کرے کوئی
> Naẓẓāray ko yeh jumbash-i-mizgān bhī bār hay
> Nargis kī ānkh say tujhay daykhā karay ko’ī.

When this sight and speech prolonged for a suficient period the young man took the courage and submitted: I also want to have a talk with you.

Well. I replied half attentively.I am Ṣabīḥ Raḥmānī.

“May be!” I said in my heart.

“This is a collection of my “Na`t” by the name Jāda-i-Raḥmat. You have to write something about it.”

“The first collection of his “Na`t” composition has come by the name Māh-i-Ṭaybah.” Miyān Ṣāḥib said as an introduction.

“Well. I will have a glance over your manuscript. If I felt moved I will write something. Saying this much I was again lost in the blissful and blessed personlity of Ghauth Miyān.

The fact is that we who are counted as elders due to age factor do not consider the young poets and literary figures worthy of our attention. In our view poetry needs exercise and exercise needs long age and therefore the young poets are considered as new comers, new learners and beginners and we forget

منزل عشق بسے دور و دراز است ولے
طے شود جادہ صد سالہ بہ آہے گاہے
Manzil-i`ishq basay dūr-o-darāz ast walay
Ṭay shawad jāda-i-ṣad sālah ba āhay gāhay

This is the reason that when we have to write about the talents of a young person of which we are convinced we do not observe due broadmindedness apprehending that by so doing we will be degrading our own value.

I read the Jāda-i-Raḥmat of Ṣabīḥ Raḥmānī from A to Z and thereafter I studied his Māh-i-Ṭaybah as well.

I feel ashamed over my attitude of unattentiveness towards him in my aforesaid meeting and tender my apology for that and today I am making an attempt to make good the loss by writing these lines.

"Jāda-i-Raḥmat" begins with Ḥamd. There are three ḤAMDs and two hamdiyyah hicos in it and thereafter twenty four Na`itiyyah ghazals.Seventeen "Na`t"s are in the form of restricted (pāband) and unrestricted (āzād) poems and at the end there are ten na`itiyya hicos.

Ṣabīḥ Raḥmānī has expressed his art experience in other forms as well alongwith the prevelant form of ghazals. This form diversity of a poet is the proof of taste of invention and a liking of newness in him. We are composiong "Na`t" in the form and style of ghazal since many centuries. An ode (ghazal) has its own temperament, special internal atmosphere, and peculiar rquirrements and demands. When we saya "Na`t" then we cannot keep ourself away from the ghazliyyat of a ghazal generally. We cannot go hiher than thes Special subjects and surface of ghazal. The person praised in ghazal is an allegorical beloved or more than such favourites. We have with them a passion level of our dealings that is not so high that even if we purify our passions to the maximum we cannot come out beyond the conception of physical body of the favourite. Hence we cannot come out of the circle of stating the qualities (tauṣīf) of hair (zulf), face (rukhsār) and eulogy (qaṣīdah) of eye (chashm) and lip (lab). The open and hidden things relating to beauty (ḥusn) remain with us. In addition, we peform the function and duty of stating and picturising the bodily beauties. When this form of ghazal becomes the axis of our "Na`t", I must say with regret that most of our poets do not have access to the elevation and sacredness which is attributed to and peculiar to the favourite. I have seen many such "Na`t"s which appear simple ghazals if words like aqa or maula are not used in them.

Probably, in the mind of Ṣabīḥ Raḥmānī and those poets who have such sensitive mind that they have chosen the field of free poems and hico besides ghazal form. Care of Radīf and qāfiyah in ghazal requires a special system of thought and art. Generally, such subjects are taken in a ghazal that are befitting radif and qafiyah. It is easy to understand that whereas radīf and qāfiyah come in the ghazal hence the set subjects of ghazal can be copied, repeated or strictly followed. Our opinion is not a maxim. Some poets of "Na`t" who adopt ghazal form have the rank of exceptions with regard to the elevated passions and high level of thought and art. By this discussion we mean only this much that when a Poet of Na't comes out of the circle of ghazal and adopts other forms of poetry then to a great extent he has in his mind a special temperament of ghazal and special limits of it.

Ṣabīḥ Raḥmānī has maintained these good qualities despite leaving the requirements of radīf (the rhyming word/last letter of stanza) and qawāfī (words with identical final sounds, like high and die in English poems; aana jaana, paana, dhaana etc. in Urdu) and adopting free poetry which may be called a quality creating poetic emotion (shi`riyyat). He knows that in our poetical tradition (shi`rī riwāyat) a pleasing tune (ghinā'iyyat) has got a special place.

A selection of the beautiful words and their arrangement in the verse and the selection of metres (buḥūr), and a beautiful balance between the shortness and longness of different lines all jointly establish the musical system. For this, the poet keeps the beauty of the rhyming word of a poem (radīf) and penult syllables (qawāfī) among the lines in a free poem as well.

Ṣabīḥ Raḥmānī has avoided dryness despite saying a free poem and has provided all such things wich have adorned his creations with poetry and musical system. Quoting one or two examples will not be out of place here:

حیات جن کی کتاب ھستی کا ایک روشن ترین ورق ھے
اخوتوں کا، امانتوں کا، صداقتوں کا حسیں سبق ھے
نقوش سب جن کے جاوداں ھیں
حضور ھی ھیں
Ḥayāt jin kī kitāb-i-hastī kā ‘ayk roshan tarīn waraq hay
Akhuwwaton kā, amāntaon kā, ṣadāqaton kā ḥasīn sabaq hay
Nuqūsh sab jin kay jāwidān hayn
Ḥuzūr hī hayn
(Ayk Roshanī Zamīn Say Āsmān Tak).

نفرتوں کے گھنے جنگلوں میں شہا
عہد حاضر کا انسان مجبور ھے
مشعل علم و اکلاق سے دور ھے
کتنا مجبور ھے
اے نوید مسیحا
دعائے خلیل
روک دےنفرتوں کی جو یلغار کو
پختگی ایسی دیں میرے کردار کو
آپ کا لطف و رحمت تو مشہور ھے

Nafraton kay ghanay janglon mayn shahā!
`Ahd-i-ḥāzir kā insān maḥṣūr hay
Mish`al-i-`ilm-o-ikhlāq say dūr hay

Kitnā majbūr hay
‘Ay nawīd-i-masīḥā
Du`ā-i-khalīl
Rok day nafraton kī jo yalghār ko
Pukhtagī ‘aysī dayn maray kirdār ko
Āp kā luṭf-o-raḥmat to mashhūr hay
[‘AY NAWĪD-I-MASĪḤĀ DU`Ā-I-KHALĪL].

The same beauty and grace is present in their hicos. he has composed in a short and beautiful melodius tone or rhythm (mutrannam baḥr) the following three-lines poems and has filled them to the full with rhythm (baḥr) , idea (khayāl), language (zubān) and expression (bayān).

صرف مدینے میں
اور کہاں پر اگتے ھیں
سورج سینے مین
Ṣirf madinay mayn
Aur kahān pa r ugtay hayn
Sūraj sīnay mayn
[NA`TIYYAH HICO]

اے رب رحمان
صورت کے طالب ھیں ھم
بی چہرہ انسان
Ay rabb-i-raḥmān
Sūrat kay ṭālib hayn ham
Bay chehrah insān
[ḤAMDIYYAH HICO]

Ṣabīḥ Raḥmānī's style of saying "Na`t" is very fresh, lucid and new. he knows that if a thing is not said in ones own voice and accent a poet cannot remain alive. The poetry is being composed since thousands of years. how much new store is available in subjects and multiplicity of topics. Hence it is is the individuality of accent and the identity of voice that can keep a poet alive in the history of literature. An intelligent and enlightened poet gives freshness and individuality of accent to the old things, fixes their lace and makes their survival reliable.

Ṣabīḥ Raḥmānī has maintained this attempt in ghazal, naẓm, qit`a and Hico forms to say the old things in new colour and new manner. Hence he has consciously adopted new radīfs and has searched for such qawāfī that may submerge in these radīfs. For example, roshnī likhūn, sakhī likhūn-----fiḍā awwal say ākhir tak-----dar badarī kā mausam, khush nigahī kā mausam…..khul kar likhkhayn, manẓar likhkhayn.

majāl maray nabī, lāzawāl mayray nabī……phūl sab kay sab, rasūl sab kay sab………kaf-i-pā kī roshnī, dida–i-bīnā kī roshnī……naqsh-i-pā day do…patā day do……..johar jag 'uththā. samundar jāg 'uththā. etc.

Another quality of his style is to give new meanings to the words, and by inventing compounds of words to give existence to new states and scenes. Such invention can be made by such a poet who possesses soundness of taste and such insight who has vigilance over the tradition of the language and expression, and the possibilities of its future evolution. See some compounds of words and look the dimensions of their meanings.

Faṣl-i-nawā, kāsa-i-fan, lauḥ-i-`amal par roshnī rakhnā, jalwon kī dhanak 'utārnā, duā`on kā shajar, ḥiṣār-i-jān nawāzī, libās-i-ḥarf, ābshār-i-āgahī, ḥirā kay sochtay lamḥay, ṭāq-i-jān, nisbat kay chirāgh, chatānon par rāzhā-i- hunar raqam karnā.

In short in this treasure of "Ḥamd-o-Na `t" there are present and shining many pearls of this nature.

There is in the style of Ṣabīḥ Raḥmānī the heart melting of love for the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم), sacredness of the passion, elevation of thought, clarity and shrewdness of statement and language, preaching behaviour to follow the excellent conduct of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) , which jointly create a spiritual state. Now let us take an assessment of the subjects and the objectives of Ṣabīḥ Raḥmānī.

The Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) is a mercy for all the worlds. Before his arrival mankind was living a life of astray. it was neither knowing its Creator nor its own self, nor the very objectives for which it was created. On arrival of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) man got knowledge of the Creator, knowledge of himself, knowledge of culture and civilization, knowledge of science, knowledge of respect and conscious. The Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) is leader and guide for life and the universe from eternity to eternity. He is the messenger of action, the messenger of revolution. He is the source of guidance. To love and obey him is obligatory upon us. Now we have weakened our relation ship with his following, hence we have become victim of problems and trials.The whole Ummah is in a crisis. It is only after we return towards the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) that our afflictions and pains will come to an end. by doing so we will become dominant and and worthy of action. it is not his own Ummah, rather the entire mankind is in need of his guidance. The peace of the world, its propserity and satisfaction all depend in following him. On these subjects see the following verse:

نکل آئینگے حل سب مسئلوں کے چند لمحون میں
حیات مصطفیٰ کو سوچنا اول سے آخر تک
Nikal 'ān'ayn gay hal sab mas'alon kay chand lamḥon mayn
Ḥayāt-i- muṣṭafā ko sochnā 'awwal say 'ākhir tak.

تلخ گفتار کا ماحول بدلنےکیلئے
تذکرہ آپکے اخلاق کا کھل کر لکھیں
Talkh guftār kā māḥol badalnay kay li'ay
Tazkarah 'āp kay akhlāq kā khul kar likhkhayn.

ازل بھی انکا ابد بھی انکا
سب آئینوں میں جھلک رہے ہیں
Azal bhi unka abad bhi unka
Sab A'inon mayn jhalak rahay hayn

صدی صدی کے چہرے پر
ان کی طلب تحریر ملی
Ṣadī ṣadī kay chehray par
Unkī ṭalab ki taḥrīr milī

جہاں مصلحت کوشاں میں ہوں میں

صداقت کو مرا معیار کردیں
Jahān-i-maṣlaḥat koshān mayn hūn mayn
Ṣadāqat ko merā ma`yār kardayn

جو فرش تا عرش ارتقا کی
تمام کڑیوں کے رازداں ہیں
حضور ہی ہیں
Jo farsh tā `arsh irtiqā kī
Tamām kariyon kay rāzdān hayn
Huḍūr hi hayn
[AYK ROSHNĪ ZAMĪN SAY ĀSMĀN TAK]

یہ دور جبرو ستم بہت جلد دور ہوگا
مہبتوں کا ظہور ہوگا
کرم نبی کا ضرور ہوگا
Yeh daur-i-jabr-o-sitam buhut jald dūr hogā
Muḥabbaton kā zuhūr ho gā
Karam Nabī kā zurūr ho gā
[DHŪP MAYN TALĀSH-I-SĀ'IBĀN]

شکست وریخت کی اس تیرگی میں
اک یہی امید کا روشن حوالہ ہے
کہ اس عہد قتال و جنگ میں
وہ خیر خواہوں کا امام اولین و آخریں
اک بار سب کو یاد آجائے
Shikast-o-raykht kī is tīragī mayn
Ik yehī ummīd kā roshan ḥawālah hay
keh is `ahd-i-qitāl-o-jang mayn
Woh khayr khawāhon kā imām-i-awwalīn-o-ākhirīn
Ik bār sab ko yād ājā'ay
[INSĀNIYYAT KAY SAB SAY BARAY MI`MĀR]

ہیے نفاق آج امت میں پھیلا ہوا
اور دشمن کی نظریں ہیں دیں کی طرف
رحمتوں کے ہیں طالب یہ بکھرے ہوئے
امتی یا نبی!
ہین بلند آج دست دعا ہر طرف
Hay nifāq āj 'ummat mayn phaylā huwā
Aur dushman kī naẓrayn hayn dīn kī ṭaraf

Raḥmaton kay hayn ṭālib yeh bikhray hu'ay
Ummatī Yā Nabī!
Hay buland āj dast-i-du`ā har ṭaraf.

[ZAKHMON KĪ QINDĪL AUR ROSHNĪ KĀ LAHŪ]

مارکس کے فلسفۂ جہد شکم سے هم کو
کونی مطلب هی نہیں
لیا غرض هم کو کہ لینن نے دیا کیا پیغام
هم فرائڈ کے پجاری هیں نہ هیگل کے غلام
هم تو یہ جانتے هیں
امن وسکوں کی خاطر
صرف درکار هے دنیا کو
محمد کا نظام
Marx kay falsafa-i-jihd-i-shikam say ham ko
Ko'ī maṭlab nahīn
Kiyā gharaz ham ko Lenin nay diyā kiyā payghām
Ham Fride kay pujārī hayn na Hegel kay ghuylām
Ham to yeh jāntay hayn
amn-o-sukūn kī khāṭir
Sirf darkār hay dunyā ko
Muḥammad kā niẓām.
[AYK `ĀLAMGĪR NIẒĀM]

"Na`ts" of Ṣabīḥ Raḥmānī are full of good smell with the fragrance of the traditioanl and prevalent na`t and also coloured by the pleasant coloring of the scenario of the present age and at the same time it is bearing in its thought and expression the beauty of possibilities in the cming ages. How shoul "Na`t" be the reflection of its style, manner, subjects and problems and in future to which side should be the direction of its journey. The "Na`t composition" of Ṣabīḥ Raḥmānī is a reflector of all such states and scenes.

LEADERSHIP

by

ḤAFĪẒ TĀ'IB

Professor Punjab University Oriental
College, Lahore. [9 August, 1993]

"When Ṣabīḥ Raḥmānī had started composing "Na`t" during the period he was reciting Na`t, how people would have been wonderstruck. Truly speaking, I am still wonderstruck as to how this youngman in so young an age became well acquainted with the love and respect of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم). How blissful was the atmosphere in which his passions grew and how he became so much acquainted with the letters that could provide a language to so high passions. How full innocence he appears saying:

خدا ہی جانے ہمیں کیا خبر کہ کب سے ہے
جو ان کے ذکر کا رشتہ ہمارے لب سے ہے
Khudā hī jānay hamayn kiyā khabar keh kab say hay
Jo 'un kay zikr kā rishtah hamāry lab say hay

In other words, the great favour of "Na`t" was bestowed upon him while he was not yet reached the age of adolescence. Further, it is also not known who were the elders and godly favoured persons who had wisahed him goodness looking to his innocence and humility as a result of which he was blessed with full creative faculties. He was also gifted with the earnest involvement in mending and shining this God given endowment.

And this is always a fact that such taaste and fondness do not develop without the kind attention of the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

Where a poet of na`t is blessed with the wealth of humility and humbleness, it serves him the most. Ṣabīḥ Raḥmānī has been fortunate to have this richness to the maximum. it is for this reason that he could say:

کہاں ہم اور کہاں مدحت رسول صبیح
اک ارتعاش سا قلب و جگر مین رکھتے ہیں
Kahān ham aur kahān midḥat-i-rasūl Ṣabīḥ
Ik irti`āsh sā qalb-o-jigar mayn rakhtay hayn.

This "irti`āsh of qalb-o-jigar" is not the lot of every one while a "Na`t" of the highest quality flows out of this "irti`āsh". Greetings be to Ṣabīḥ for this "irti`āsh". He side by side also informs:

زباں کو مدحت کی آرزو ھے
لہو میں نغمے مہک رھے ھیں
Zubān ko midḥat kī ārzū hay
Lahū mayn naghmay mahak rahay hayn.

He addresses the Lord of the Voice and the Call !

ذکر اس نور مجسم کا ھے کرنا مقصود
مالک لوح و قلم تو مرے لفظوں کو اجال
Zikr 'us nūr-i-mujassam kā hay karnā maqṣūd
Mālik-i-lauḥ-o-qalam tū meray lafẓon ko 'ujāl

قلم خوشبو کا ہو اور اس سے دل پر روشنی لکھوں
مجھے توفیق دے یا رب کہ میں نعت نبی لکھوں
Qalam khushbū kā ho aur 'us say dil par roshnī likhkhūn
Mujhay taufīq day yā rabb keh mayn na`t-i-nabī likhkhūn

Many such longings of Ṣābīḥ Rāḥmānī are a guarantee for "Na`ts" containing an extremely high and very vast field which are seen in his kalām. Further more, it augurs well when he says:

قلم کی پیاس بجھتی ھی نہیں مدح محمد میں
Qalam kī piyās bujhtī hī nahīn madḥ-i-Muḥammad mayn

About half of the poetry in Jāda-i-Raḥmat is in the style of ghazal while the rest half of the collection consists of free and restricted na`tiyyah poems. Both parts provide evidence that Ṣabīḥ Raḥmānī fully understands the temperament and requirements of ghazal and naẓm. Moreover, he does not want to see the Na`t lesser in rank to which common ode (ghazal) and poem (naẓm) have reached. Thus he acquaints his power of speech with the novelty and adornes his Na`t with the styles and inclinations of the modern age. He has also achieved a visible success in developing his own distinct individual language and accent.

The impacts brought by the messengership of the Messenger of Allah (صلی اللہ علیہ وآلہٖ وسلم) on the world history are the most significant subject of the Na`t. It is the greatest trial of a poet of Na`t to express those realities in a lovely manner. Ṣabīḥ Raḥmānī has been granted the certificatge of perfection for covering these seven seas with full grace. For example:

اتارے جسم و جاں پر اس نے موسم شادمانی کے
بدل دی شہر ھستی کی فضا اول سے آخر تک

Utāray jism-o-jān par ‘us nay mausam shādmānī kay
Badal dī shahr-i-hastī kī fizā ‘awwal say ‘ākhir tak

جگائے علم کے سورج سکھائی لفظ کوحرمت
کئے وا آگہی کے سارے در آھستہ اھستہ
Jagā’ay `ilm kay sūraj sikhā’ī lafẓ ko ḥurmat
Ki’ay wā āgahī kay sāray dar āhistah āhistah

فرش پر عرش کے حالات سنائے هم کو
ان کے آنے سے گیا بے خبری کا موسم
Farsh par `arsh kay ḥālāt sunā’ay ham ko
‘un kay ‘ānay say gayā bay khabarī kā mausam

Ṣabīḥ Raḥmānī sees the prophetic blessings (فیوض رسالت) spread from eternity to eternity (ازل سے ابد تک) and with personalrefernces describe as to how the people are being benefited from the Messenger of Allah (صَلّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

انکی نسبت سے دعاؤں کا شجر سبز هوا
ورنہ ٹلتا هی نہ تھا بے ثمری کا موسم
’Un kī nisbat say du`ā’on kā shajar sabz huwā
Warnah taltā hī nah thā bay thamarī kā mausam

خواب روشن هوگئے مهکا بصیرت کا گلاب
جب کھلا شاخ نظر پر ان کی رویت کا گلاب
Khawāb roshan ho ga’ay mehkā baṣīrat kā gulāb
Jab khilā shākh-i-naẓar par ‘un kī ru’yat kā gulāb

ازل بھی انکا ابد بھی انکا
سب آئینوں میں جھلک رهے هیں
Azal bhī ‘un kā abad bhī ‘un kā
Sab ā’īnon mayn jhalak rahay hayn

Na`t of Ṣabīḥ Raḥmānī is fully drowned in love and ecstacy but not alien to the spirit of the contemporary age. In the poem part the spirit of the contemporary age is much conspicuous while communicative indications of it are available in ghazaliyyah Na`ts.

اس عہد جبر مین ہر طرف محبت کی اذاں گونجے
ھمیں ایسی دعا پھر اے حبیب کبریا دےدے
Is `ahd-i-jabr mayn har sū muḥabbat kī azān gūnjay
hmayn ‘aysī du`ā phir ‘ay ḥabīb-i-kibriyā day day

نور سرکار دو عالم کہ پکارا میں نے
جب اندھیروں کے قدم وادیء جاں تک پہنچے
Nūr-i-sarkār-i-do `ālam ko pukārā mayn nayn
Jab andhayron kay qadam wādiy-i-jān tak pohanchay

Longing for and states of attendence and audience are the great topic of Na`t. In the Na`ts of Ṣabīḥ Raḥmānī also this topic has been described in an attractive manner though still he has not been blessed with an attendance. However his passions are disclosing that the door of attendance is about to open for him.

حضور ایسا کوئی انتظام ھو جائے
سلام کے لئے حاضر غلام ھو جائے
Ḥuḍūr ‘aysā ko’ī intiẓām ho jā’ay
Salām kay li’ay ḥāzir ghulām ho jā’ay

جو اھل دل ھیں مدینے کی سمت جاتے ھیں
متاع نعت بھی زاد سفر مین رکھتے ھیں
Jo ahl-i-dil hayn madīnay kī simt jātay hu’ay
matā`-i-na`t bhī zād-i-safar mayn rakhtay hayn

ختم ھونے کو ھی ھے در بدری کا موسم
جلد دیکھونگا میں شہر نبوی کا موسم
Khatam honay hī ko hay dar badarī kā mausam
Jald daykhūn gā mayn shahr-i-nabawī kā mausam

زباں کو تاب گویائی نہیں رھتی مدینے میں
صدا دیتی ھے لیکن چشم تر آھستہ آھستہ
Zubān ko tāb-i-goyā'ī nahīn rahtī madīnay mayn
ṣadā daytī hay laykin chashm-i-tar 'āhistah 'āhistah

The canvass of poems is comparatively vast and in it almost all the problems of the followers of the Messenger of Allah (صَلّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم) have been referred to. Mercy has been demanded with reference to the injustices and oppression committed from the compound of masjid al-Aqsa to the threshold of Kashmir. Hypocricy among the Muslim Ummah has also been acknowledged. An echo of the deplorable conditions of person and conduct of a human being can also be heard in his poetry. A deep urge or longing for the path of good and excellence is available within the lines in his poems every where but at places this longing has become extremely evident.

Due to my illness, I could not do justice with this beautiful and graceful collection of Na`t but after going through it I have concluded that Jāda-i-Raḥmat is a dimension showing addition in our Na`t literature and the people of literature must give it a place in their hearts.

THANKS BY THE AUTHOR

"To offer thanks is a formality but sincerity deserves acknowledgement.

Dr. Sayyid Rafi`uddin Ishfāq, Dr. Abul Khayr Kashafi, Tābish Dehlawi, Maḥshar Badāyūnī, Ḥāfiẓ Ludhiyanawī, Ḥanif As`adi, Ḥafiẓ Tā'ib, `Āṣī Karnālī, Riyāz Majīd, Seḥar Anṣārī,Shabnam Rūmānī, Jāzib Qurayshī and then all those friends who had advanced their cooperation and sincerity in the publication of Jāda-i-Raḥmat, were the lamps of love and sincerity. They were my guides and my journey fellows on the Jāda-i-Raḥmat.

May Allah Almighty keep these lamps luminous till the sun turns into snow."

Ṣabīḥ Raḥmānī
12 Rabi` al-Awwal, 1414 AH.

REVIEW
by
Tābish Dehlavī

"Na`t" in poetry, is the name of full love and attachment of a poet in totality of his existence with the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) and this bliss cannot be earned. Rather it is endowed by that love itself and this honour comes to the lot of those persons who are really fortunate.

Ṣabīḥ Raḥmānī is one of those fortunate persons who have been blessed with this circumstance in the matter of saying "Na`t". He gets the subjects for this "Na`t" from the love of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) and expresses them with budding words, attracting isti`arat and tashbihat. For this reason h is "Na`t" are full of effectiveness. Another thing that makes him distinct from others in the matter of "Na`t" saying is the respect of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) and awareness of the place of messengership. He knows the manners to remain vigilantly respectful in the Court of Muhammad , the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم). He is fully to express it. His "Na`t" are free from both extremes. It is certain that this skill of "Na`t" saying will elevate him to a high rank of "Na`t" saying and in this way he will be successful in both the worlds. I wish his "Na`t" may remain full with this enlightening warmth (soz) and effectiveness (ta'thīr).

REVIEW

by

Maḥshar Badāyūnī

"For "Na`t" saying only competency to exert for it is not useful. It needs a well mannered mental faculty and a melted heart.

In the "Na`t" poetry of Ṣabīḥ Raḥmānī there is growing with extreme love and attachment an expression of the love of the Messenger of Allah (صَلّی اللہ عَلَیۡہِ وَآلِہٖ وَسَلَّم). The balanced colour and sequence of rreliability of thought and standard of art is existing in his accent and style is a bright sign of the right direction of his journey in the field of poetical literature wich demands very high toll and struggle.

The soft manner in which he is advancing onward shows that the sphere of his popularity and fame is rather vaster and this excellence is not achieved by the way but comes only on the grant of the Supreme Grantor (Allah Almighty).

The glittering and shining of faith and ecstacy in his "Na`t" verses has become the focus of people of taste. Alongwith it the simplicity and civility of poetical rhythm and melody attracts the hearts. Ṣabīḥ Raḥmānī is highly appreciated for his verse and its presentation in the "Na`t" assemblies. For "Na`t" the selection of such ground which is often proper and relevant to "Na`t" is very clear proof of his manner of thought and excellent style of temperament. Liking for such a speech is not confined to the taste of hearing. Its attraction and absorption survives even when it takes the form of written words on a paper. Readers will themselves acknowledge this fact after they had studied his "Na`t" compositions.

May Allah, the Most High, bless him with a developing passion for "Na`t Go'i" and be merciful to him throughout his life.

REVIEW

by

Ḥāfiẓ Ludhiyānawī

"A collection of "Na`t" composition of dear Ṣabīḥ Raḥmānī by the name and style : Jāda-i-Raḥmat is before me. The collection though small but is of great value for taste and fondness. This collection of "Na`t (نعت)" consists of "Ḥamd", "Na`t", Āzād Ḥamdiyyah and Na`tiyyah Naẓm, Na`tiyyah Hicos, Qaṭ'āt and Salām. In other words Ṣabīḥ Raḥmānī has decorated the colours of the rain bow in different species of poetry. In every species, the colours of his attachment and the flowers of his love seem to open and blossom.

اتاری روح کی بستی میں جلووں کی دھنک اس نے
'Utārī rūḥ kī bastī mayn jalwon kī dhanak 'us nay
شکستِ شب پہ ہو جائے سحر آہستہ آہستہ
Shikast-i-shab peh ho jaysay sehar āhistah āhistah

By making "gulāb" and "roshnī" the rhyming words he has frangranced his deovtion and enlightened his thought. Whatever may be the species of poetry, from every word used by Ṣabīḥ Raḥmānī there seem coming out the rays of love and devotion. In his verses the deep love reflects his attachment with the source generosity. Mild heats, a pleasant feeling of pain, an unrest blended with rest of being in presence are the prominent aspects of his poetry. Flow in thought, undisguised and plain expression, devotion and love have rendered his verse full of effect. When these colours come in harmony with tone they create wonderful state.

In his poetry roshni (the light) and Khushbu (the fragrance) are often mentioned. But every time it appears to the heart and the soul that the light and the fragrance are new and fresh.

Ṣabīḥ Raḥmānī is proceeding on Jāda-i-Raḥmat with fragrance and light. God willing, soon he shall reach the destination he is longing for.

REVIEW

by

Ḥanīf As`adī

"Ṣabīḥ Raḥmānī is of those fortunate people who have gained so much in their young age that is rarely gained by others even after passing many long years. He is Khush go/خوشگو (sweet in composition) and Khush gulū/خوشگلو (sweet in expression before audience). His "Na`t" compositions are full of the diamonds of truthfulness of passion, deeply peneterated sincerity and freshness of expression.

He is to continue paying due attention to the studies and working hard, and thus, his future will be much more bright than his present.

Another good fortune of Ṣabīḥ Raḥmānī is that he has avoided the use of the pronouns: tū, terā and tum.

May Allah Almighty accept this blissful gesture of him (Āmīn)."

REVIEW

by

Dr. Rayāz Majīd

"Amongst the requirements of composition of a Na`t (Na`t-goi/نعت گوئی), the taste and order have got fundamental importance. The taste of good poetry which is a guarantee of poetical peculiarities and artistic qualities and the order in the matter of expression which is the means and reference of conveyance of passions and feelings which is the soul of good poetry and especially the Na`tiya poetry.

Worthy of greetings are those poets who have been endowed with the manner of composition of a Na`t (Na`t-goi/نعت گوئی) of the Messenger of Allah (صلّی اللہ عَلَیْہٖ وَآلِہٖ وَسَلَّم). Ṣabīḥ Raḥmānī, the young Na`t composer (نعت گو) possesses a disticnt status and identity. He is acquainted with the manner of Na`t composition (نعت گوئی) along with the fine taste of poetry. His Na`tiyah poetry is not much old but in such short time, his na`t goi has drawn the attention of the readers. In the matter of Na`t, he has the consciousness of the seerah of the Messenger of

Allah (صَلّی اللہ عَلَیْہِ وَآلِہٖ وَسَلَّم) along with his modern accent and expression. While stating the rank, message, conduct, attributes and virtues of the Messenger of Allah (صَلّی اللہ عَلَیْہِ وَآلِہٖ وَسَلَّم), he keeps in his view and maintains full regard of all requirements of respect which are essential for na`t goi.

The Na`t composition (نعت گوئی) of Ṣabīḥ Raḥmānī has in its potential vast possibilities. There is reflection of freshness and politeness in the selection of context and in the manner of its expression. The rareness of his tone and the pleasant manner of his expression has made his Na`t composition (نعت گوئی) distinct from his contemporaries. Rather, these qualities have brought him a prominent and distinct status among the senior Na`t composer (نعت گو) poets. May he live long to advance the cause of Na`t.(Āmīn).

REVIEW

by

Sehar Ansari

"T. S. Eliot has prescribed a recipe of consciousness and responsibility for every such poet who wants to remain a poet even after he attains the age of 25 years. Perhaps while determining this limit of age, it might be in the mind of Eliot that till reaching this age, generally the wave and whim of heart and soul keep the poet restricted and inclined to a few peculiar full of passions subjects. Raising young poets Ṣabīḥ Raḥmānī before crossing that limit of his age and even after having crossed it remained busy to make na`t goi his identity. There is no doubt in it that his engagement with the na`t composition(Na`t-go'ī) is worthy of all appreciation. Māh-i-Ṭaybah was the first collection of the Na`t of Ṣabīḥ Raḥmānī. Jāda-i-Raḥmat is the second imprint. By the study of these two collections, his evolution and future can be assessed. Some Na`t verses of Ṣabīḥ Raḥmānī are fine examples of his fresh Na`tiyah poetry:

فرشتون نے میری لوح عمل پر روشنی رکه دی
ثنا خوان محمد لکه دیا اول سے آخر تک
Farishton nay meri loh-i-'amal par roshni rakh di
Thana khawan-i-Muhammad likh diya awwal say akhir tak

میرے طاق جاں میں نسبت کے چراغ جل رهے هیں
مجهے خوف تیرگی کا کبهی تها نہ هے نہ هوگا
Meray taq-i-jan mayn nisbat kay chiragh jal rahay hain
Mujhay khauf tirgi ka kabhi tha na hay na hoga.

The rhyming words of such Na`ts possess their own meaningfulness and make separate the collective atmosphere of na`t from formalities. Now in the Na`ts of Ṣabīḥ Raḥmānī the inclination to adopt for Na`t go'ī along with attachment, absorption, state, the experiences of poetry. He, along with the prevalant style of ghazal, has adopted sonnet, āzād naẓm and Japanese species of poetry called hico for his Na`t composition. Besides, passion and attachment if under the guidance of study and consciousness Ṣabīḥ Raḥmānī continued this journey of him, he will certainly get a prominent position among his contemporaries. Looking to the vastness and delicacy of na`t goi, it is no less bliss for a young poet to reach even the extent of possibilities.

Ṣabīḥ Raḥmānī is engaged with full devotion in na`t goi. He has presented the manifesto of both his poetry and mission of his life in the following verse:

میں ھوں وقف نعت گوئی کسی اور کا قصیدہ
میری شاعری کا حِصَّہ کبھی تھا نہ ھے نہ ھوگا

Mayn hūn waqf-i-na`t go'ī kisī aur kā qaṣīdah
Merī shā`irī kā ḥissah kabhī thā nah hay nah hogā

He has, thus, encompassed the three periods very beautifully. I am certain that Jada-i-Rahmat will gain desired popularity.

REVIEW

by

Shabnam Rūmānī

"Windows of bliss may open in any mind and any heart. There is no condition or restriction for it. Only a signal of "that side" is sufficient.

This is an ecstasic work of a young poet who is uttering words much ahead of his age. Generally, the na`t has been composed in the form of ghazal as it is the easiest form of expression. Ṣabīḥ Raḥmānī has also composed most of his effective na`ts in this very formation but now the second collection of his na`t composition contains a sufficient number of hamdiya and na`tiya poems. These poems are in all formations, i.e., restricted, free, and in hico. This makes two things fully apparant. One is that he is fully trying to prove and make feel his poetical entity. The second is that he is entering into the new atmosphere of the valley of the verse after having crossed the frontier of the traditional Na`t. Thus he has covered both the directions. On the one side, he is fulfilling the internal and external requirements of poetry and on the other side he is passing through the religious trials and spiritual delicacies with confidence which in so young an age is hill-task.

I am glad that the poetry of Ṣabīḥ Raḥmānī is continuously evolutionary and I am certain that the direction that has been adopted by this poetry will make him successful in both here and in the hereafter. Insha Allah.

ثنائے سرور دیں کیلئے ھوں وقف صبیح
خوشا کہ جادۂ رحمت پہ گامزن ھے قلم
Thanā-i-Sarwar-i-dīn kay li'ay hūn waqf Ṣabīḥ
Khoshā keh jāda-i-raḥmat pay gāmzan hay qalam

REVIEW

by

Jāzib Quraishī

"In the last decade the new voices of Na`tiyah poetry that have come in the forefront, the voice of Ṣabīḥ Raḥmānī is a representative voice. It is representative for the reason that Ṣabīḥ Raḥmānī has during these short days and nights has expressed truthfullness and interest on na`tiyah poetry and the art of na`t is to such an extent which is not existing anywhere among his contemporaries. The journey he has covered starting from Māh-i-Ṭaybah upto Jāda-i-Raḥmat has got much significance. Ṣabīḥ Raḥmānī is a reciter of Na`t (Na`t Khawān) as well as a composer of Na`t (Na`t-go). In my view, in both of these personalities, there is no contradiction. Rather the ways of both lead to the love for the favorite of Allah and the attachment for him. In this manner it can be said that the voice of Ṣabīḥ Raḥmānī and his Na`tiyah poetry have jointly become such a unity which could be called strong and distinct.

Ṣabīḥ Raḥmānī is longing for seeing the eternal reflection of the sacred face of the favorite of Allah due to which there remains enlightenment in body and soul. The species of poetry that he has adopted in the composition of Jada-i-Rahmat include the species of ghazal, azad nazm, qat`ah, sonnet, and hico. In Māh-i-Ṭaybah, were included manqabats, salām, and many good poems regarding the mystics. Now, he has composed ḥamd and na`t. After reading Jāda-i-Raḥmat one feels that Ṣabīḥ Raḥmānī has given expansion to his subjects and has felt more severely his unrest and thirst that has come to him during his love for the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم).

Ṣabīḥ Raḥmānī has also been evolutionary in his present na`t style. Many compounds, many metaphors and many signs appear in his present Na`t composition with much freshness and much beauty. To call Allah as Ā'īna-i-Azal, to write sochtī dhartī, boltā pānī and Na`t mayn khushbū kay qalam say dil par raushnī likh daynā, to write khāk-i-Ṭaybah as jannat kā gulāb are the fresh examples of poetry and thought.

His connection with Busairi, Jami, and Hazrat Hassan is very strong which is validity for significance of creative passions of na`t with every regard. I was of the view that Ṣabīḥ Raḥmānī will make nazm as an instrument of his expression in his present book but for some cause it could not be so. He also knows himself and I have also already said that with reference to literature and creation there are hidden many possibilities in the na`t poetry and if an attempt is made to collect these possibilities then fresh experiences and subjects can be brought into grip for new life. After reading the recent poems of Ṣabīḥ Raḥmānī it is felt that he has the ability to present his expression in this species more beautifully and with more freshness. We must rely that in the twenty first century with reference to the new na`t composition, the people who will enter, among them the name of Ṣabīḥ Raḥmānī will be called with significance."

REVIEW BY

Dr. Sayyid Rafī`uddīn Ashfāq
(Nāgpūr, Bhārat)

"Love of the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) is the first condition of faith. The na`t of the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) is the expression of this very passion. Fortunate are those souls who are of the fraternity of the lovers of the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) and are living in this environment which is echoing with the poems of love of the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) and is full of fragrance with the fragrance of the remembrance of the the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم). Ṣabīḥ Raḥmānī is also a member of fellowship who have devoted their ability of poetry for Na`t. He belongs to that young generation in the world of Na`t who should be called the hope of the future. I have had the chance to hear his composition in a poetical contest (Na`tiyah Mushā`arah) held in Karachi. There is no doubt in it that as there is charm in speech, similarly, the way of its presentation before the audience has got a charming influence. The devotional manner in which Ṣabīḥ Raḥmānī presented his composition in a sweet tone had filled the hearts of the audience with the passions of love of the the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم). Whatever has been worked by Ṣabīḥ Raḥmānī in so short a span of his life it is too much. The sincerity, the zeal and the zest with which he is advancing on this way is worthy of appreciation. His engagement in the thought of speech, search for new styles, pleasantly harmonious words, and heart attracting compounds, novel similies and metaphors, worry to decorate his work is such an engagement of his life, which is no less than an act of worship. It is a formula for the purification of the atmosphere of his mind and heart. Newness of similies and metaphors in his compositions is a witness to his sound taste and ability to compose verse. For example he says:

صبیح ان کی ثنا اور تو کہ جیسے برف کی کشتی
کرے سورج کی جانب سفر آہستہ آہستہ
Ṣabīḥ 'un kī thanā aur tū keh jaysay baraf kī kashti
Karay sūraj kī jānib ṭay safar 'āhistah 'āhistah

Ṣabīḥ has provided the proof of his poetical manner in the difficult and long rhymes.

کوئی مثل مصطفیٰ کا کبھی تھا نہ ھے نہ ھوکا
کسی اور کا یہ رتبہ کبھی تھا نہ ھے نہ ھوگا
Ko'ī mithl muṣṭafā kā kabhī thā nah hay nah hogā
Kisī 'aur kā yeh rutbah kabhī thā nah hay nah hogā

تھے عالی مرتبہ سب انبیاء اول سے آخر تک
مگر سرکار سا کوئی نہ تھا اول سے آخر تک
Thay `ālī martabah sab ambiyā 'awwal say 'ākhir tak
Magar sarkār sā ko'ī nah thā 'awwal say 'ākhir tak.

In short, in the young generation of the group with ability and perfection which is engaged with their heart and soul in the development of "Na`t", the place of Ṣabīḥ Raḥmānī is very prominant. The devotion, struggle for attainment of the objective, sincerity and cultural standard is seen one has to acknowledge the God given ability in him. There is a vast field open for Ṣabīḥ Raḥmānī to work on the subject of "Na`t".

Looking to his age, passion, literal potential and sincereity it is hoped that this moon arising on the horison of Na't will shine becoming full moon at its own time."

The above remarks of the contemporary elders are sufficient proof of the name and fame that has come and will further come to the lot of the youg poet. Urdu language has produced many poets on all subjects but in our times Ṣabīḥ Raḥmānī has certainly taken the lead. He is a poet of many dimensions and many colours full of love and respect for the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

TRANSLATOR'S NOTE

بسم الله الرحمن الرحيم

لَآاِلٰهَ اِلاَّاللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Lā 'ilāha 'illallāhu Muḥammadur Rasūlullāh (صلى الله عليه وآله وسلم) is the first Sacred Article (Kalimah Ṭayyibah) of faith in Islam.It means: There is no God save Allāh and Ḥaḍrat Muḥammad is the Messenger of Allah (صلى الله عليه وآله وسلم) . It is an acceptance and declaration by words of mouth and verification by heart and thereafter to conduct one's whole life in accordance with the injunctions of Islam as given in the Holy Qur'an and Sunnah. This is called entering into the fold of Religion of Islam. Certainly, the Religion (the Way of life) in the Sight of Allah is Islam. This entry is in fact believing in Oneness of Allah and associating none in the matter of His worship. It is to believe in Allah as He is with all His Good Names and Good Attributes. It is also to believe in the Angels as having been created by Allah who are the true servants of Allah and never disobey Him in any matter, in any manner. It is also to believe in the Books of Allah as having been revealed by Allah to His Prophets and Messengers from *Ḥaḍrat* Ādam (*'alayhissalām*) till *Ḥaḍrat* Muḥammad, the Last Messenger of Allah (صلى الله عليه وآله وسلم) to be the true message of Allah to mankind. It is also to believe in all the messengers of Allah as having been so appointed by Allah in His power and wisdom to guide and lead mankind to the Right Path. It is also to believe in the Last Day when there will be resurrection and final judgment of all by Allah Almighty. It is also to believe in the Measure (al-qadr/القدر) in its good or adverse both being from Allah, the Most High. It is also to believe in the life after death.

This acceptance turns into perfection by one's love with the the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم). The proof of one's claim that he loves Allah lies in it that he conducts himself in all his affairs following the the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) . This following is called al-ittibā`/اِتّباع.

The Holy Qur'ān also enjoins:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ
وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ
وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O You who believe! Obey Allâh and obey the Messenger [*Ḥaḍrat Muḥammad* (*Ṣallallahu `alayhi wa 'ālihī wasallam*)] , and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and his Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
[4:59]

We have not seen Allah nor the Messenger of Allah (صلی اللہ علیہ والہ وسلم) nor even the Companions of the Messenger of Allah (صلی اللہ علیہ والہ وسلم) nor even those who succeeded the companions and not even those who were the successors of the successors and not even those who came there after before our birth and their souls departed from this world. At the most we have seen our parents or grand parents and rarely the great grand parents. Over fourteen hundrred years have passed and many generations have come and gone. This is a ground reality. At the same time we see that we have with us with full authenticity the Holy Qur'an and Sunnah in which the revealed (recited or not recited texts of the Divine and prophetic truth, which is the standard truth) is fully preserved concerning which centuries scrutiny has taken place by the people of the world at different places and times and the truth has stood to the test of all the times. Hence we cannot say that from where the Standard Truth be sought. The Standard Truth is in the Holy Qur'ān. The Standard Truth is in the Sunnah of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم).

"Conduct" means action, deed, manner, behaviour, quality, character, inclusive of words and actions. The conduct of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) has been declared by the Holy Qur'ān as by all standards of definitenes the great morals.

The Holy Qur'ān says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And Verily, You [(O Muhammad (صلى الله عليه واله وسلم)!)] are on an exalted standard of character.
[68:4]

Regarding poets the Holy Qur'ān says:

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ
يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟
مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ
يَنقَلِبُونَ ﴿٢٢٧﴾

As for the poets, the erring follow them;
See You not that they speak about every subject (praising others right or wrong) in their poetry?
And that they say what they do not do.
except those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous deeds, and Remember Allâh much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). and those who do wrong will come to know by what overturning they will be overturned.
[26:224 to227]

This shows poetry and poets are of two kinds.

On the one hand there are poets who are disbelievers and do not search their hearts for the truth. Those who do evil deeds and do not remember their Creator. Those who are vindictive, unjust and oppressors. Their work is aimless.

On the other hand there are poets who are true believers and do good deeds and remember their Creator at all moments. They remain just in their conduct and never exceed limits even when defending themselves for the worng done to them. Their work is certainly full of purpose and for the reformation of the society in which they live. The faculty of speech used by them is productive of good and flourishing of good in the society. They propagate the truth, they appreciate the truth, they advance the cause of the truth, they encourage the truth, and they play their role effectively against evils in the society.

Appreciation of the truth should not be confused with flattery. Paying respect to the deserving persons should not be confused with hypocritical conduct of a person who hates a thing and yet praises it. This is deception and cowardice.

For a Muslim sending of Ṣalāt and Salām on the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) is obligatory as commanded by Allah Almighty in the Holy Qur'ān. Every Muslim performs this obligation in all his prayers whether those are Farḍ, Wājib, Sunnat or Nafl, offered individually or in congregation. The Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) taught the words of Ṣalāt, Salām and Barakāt which are preserved in the Aḥādīth and the most famous Ṣalāt Ibrāhimī is as under:

Allāhumma ṣalli `alā Sayyidinā wa maulānā Muḥammadin wa `alā āli Sayyidinā wa maulānā Muḥammadin kamā ṣallayta `alā Ibrāhīma wa ‘*ālā* āli Ibrāhīma Innaka Ḥamidum Majīd.

Allāhumma bārik `alā Sayyidinā wa maulānā Muḥammadin wa `alā āli Sayyidinā wa maulānā Muḥammadin kamā bārakta `alā Ibrāhīma wa `alā āli Ibrāhīma Innaka Ḥamidum Majīd.

In almost all the languages Muslims and even non Muslims have composed verses expressing their love and respect, praise and eulogising and telling the good qualities and the good morals of the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) . In literature it is called Na`t (نعت), midḥat (مِدحت), thanā (ثناء)، tauṣīf (توصیف), and eulogy (قصیدہ) (قصیدہ).

Sayyid Isḥāq-ud-dīn son of of Sayyid Maqbūl Alī of Hyderabad Deccan had migrated to Pakistan and settled at Karachi where he was blessed with a son on the 27th June 1965 who was named Sayyid Ṣabīḥuddin. God Almighty endowed him with all the qualities of a good poet and recitater of poetry. Sayyid Ṣabīḥuddin had the opportunity to sit in the company of Shāh Anṣār Allāhabādī who was himself devoted to the mystic order "Raḥmānī". Ṣabīḥ Raḥmānī respected him too much and even opted to have the title for himself as Ṣabīḥ Raḥmānī. Allah Almighty blessed Ṣabīḥ Raḥmānī with two sons Sayyid Muḥammad

Sarmad Ṣabīḥ and Sayyid Muḥammad Tābish Ṣabīḥ and a daughter Sayyidah Ayman Ṣabīḥ.

Raḥmānī writes “Na`t (نعت)”, recites “Na`t (نعت)”, invites and calls others towards “Na`t (نعت)” and he remains respectful in every phase. His poetry is devoted for the praise of the Last of all the Prophets, *Ḥaḍrat Muḥammad* Muṣṭafā, Aḥmad Mujtaba, the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّم) and is purposeful and meaningful. A poet diagnoses the needs of the society and tells the ways and the means to realise them wisely. Ṣabīḥ has love for the Muslim Ummah and his poetry has the potential to do everything for its welfare. A time will come when he will be acknowledged as one of the great poets in “Na`t (نعت)” in Urdu literature and thought provoking for the literature of other languages of the world. Love transcends all barriers and is appreciated everywhere. How deep is the love of Ṣabīḥ Raḥmānī for the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّم) when he says:

میرا رشتہ میرے نبی سے کل بھی تھا اور آج بھی ھے
Mayrā rishtah mayray nabī say kal bhī thā aur āj bhī hay
[MyrelationwithmyHolyProphet(صلی اللہ علیہ وآلہ وسلم) was yesterday as well as it is today].

There is continuity and constancy in it. In other words everyone who has come in the fold of Islam declaring [***Lā ’ilāha ’illallāhu Muḥammadur Rasūlullāh*** (لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ) **There is no God save Allah and *Ḥaḍrat Muḥammad* is the Messenger of Allah** (*ṣallallāhu `alayhi wa ālihi wasallam*)] has in fact come under the constant mercy of the Holy Prophet and Messenger of Allah

(صلى الله عليه وآله وسلم) that adds to his outer and inner happiness and development. Wherever there is the lordship (rabūbiyyat/رَبُوبِيَّت) of Allah Almighty there is the mercy (raḥmat/رَحمَت) of the Messenger of Allah (صلى الله عليه وآله وسلم) and guidance available in the message brought by him in the form of the Holy *Qur'ān* and demonstrated in his own Excellent model of life (i.e. the 'uswah ḥasanah/اسوة حسنة).

Allah Almighty is mentioned in the Holy *Qur'ān* as رب العالمين. The authority for this is available in the very first chapter of the Holy *Qur'ān* which reads:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾ ٱلْحَمْدُ لِلَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ
﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ
ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the worlds;
Most Gracious, Most Merciful;
Master of the Day of Judgment.
Thee do we worship, and Thine aid we seek.
Show us the straight way,
the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.
[1: 1 to 7]

The Messenger of Allah (صلى الله عليه وآله وسلم) is mentioned in the Holy *Qur'ān* as رحمة للعالمين.
The authority for this is available in *Sūrah* al-Anbiya which reads as under:

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾

We sent Thee not, but As a Mercy for all creatures.

[21:107]
The Holy *Qur'ān* is mentioned in the Holy *Qur'ān* as ذكر للعالمين. The authority for this is available in the Holy *Qur'ān* in *Sūrah* Yūsuf which reads as under:

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾

And no reward dost Thou ask of them for this: it is no less than a Message for all creatures.
[12:104]

Another authority is available in *Sūrah* Ṣuad which reads as under:

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾

This is no less than a Message to (all) the worlds.
[38: 87]

Still another authority is available in *Sūrah* al-Qalam, which reads as under:

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

But it is nothing less than a Message to all the worlds.
[68:52]

Still further an authority is available in *Sūrah* al-Takwīr, which reads as under:

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾

Verily, This is no less than a Message to (all) the Worlds:
[81:27]

And the Baytullāh Sharīf i.e. Al-Ka`bah al-Mukarramah is mentioned as the هدى للعا لمين. The authority for this is available in *Sūrah Al `Imran* which reads as under:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾

The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all kinds of beings:
[3: 96]

Thus the message of Islam is message of peace, blessings and mercy for the entire universe and every person who asks forgiveness over his past deviant conduct he will find open the doors of Islam for him to embrace and get success in both the worlds. Islam is all welfare and well being. Islam is all easy and practicable. Islam is combination of faith and modesty. Islam is truthfulness and honesty. Islam condemns all fraud and dishonesty. Islam respects the lawful rights of all. Islam stresses upon to maintain dignity of mankind. The Holy *Qur'ān* says:

۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our creation.
[17:70]

Islam is knowledge and its conveying to others in pristine purity. Islam teaches manners of conduct from the first breath to the last breath whereby a person can become successful here and in the hereafter. It is a life discipline where everything is made subject to accountability before Allah Almighty. There is no hypocricy in Islam. The Holy *Qur'ān* says:

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا
تَفْعَلُونَ ﴿٣﴾ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِي
سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾ وَإِذْ قَالَ مُوسَىٰ
لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ ٱللَّهِ
إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ
ٱلْفَٰسِقِينَ ﴿٥﴾

1. whatever is In the heavens and on earth, let it declare the praises and glory of Allah. for He is the Exalted In Might, the wise.
2. O ye who believe! why say ye that which ye do not?
3. Grievously odious is it In the sight of Allah that ye say that which ye do not.
4. truly Allah loves those who Fight In His cause In battle array, As if They were a solid cemented structure.
5. and remember, Moses said to His people: "O My people! why do ye vex and insult me, though ye know that I am the apostle of Allah (sent)

to you?" then when They went wrong, Allah let their hearts go wrong. for Allah guides not those who are rebellious transgressors.
[61: 1 to 5]

It is my good fortune that Alḥāj Sayyid Ṣabīḥuddīn Ṣabīḥ Raḥmānī was kind enough to send me his latest Ḥamd Bārī Ta`ālā on his return from `Umrah this Ramadan al-Mubarak through Alhaj Shaukat Ali which I am reproducing hereunder as a tabrruk.

كعبه كي رونق كعبه كا منظر

1. Ka`bay kī raunaq ka`bay kā manẓar

Ka`bay	*kī*	*raunaq*	*ka`bay*	*kā*	*manẓar*
Ka`bah	of	splendour	Ka`bah	of	scene
The Splendour of Ka`bah, the scene of Ka`bah!					

الله اكبر الله اكبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

ديكهوں تو ديكهے جاؤں برابر

Daykhūn to daykhay jā'un brābar

Daykhūn	*To*	*daykhay*	*jā'un*	*brābar*
If I see	Then	see	on	continuously
If I see then I go on seeing.				

الله اكبر الله اكبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

حیرت سے خود کو کبھی دیکھتا ھوں

2. Ḥayrat say khud ko kabhī daykhtā hun,

Ḥayrat	*Say*	*Khud*	*ko*	*Kabhī*	*daykhtā*	*hun*
wonder	with	myself	to	sometime	seeing	am
Sometime I see myself with wonder						

اور دیکھتا ھوں کبھی میں حرم کو

aur daykhtā hun kabhī mayn ḥaram ko

aur	*daykhtā*	*hun*	*kabhī*	*mayn*	*ḥaram*	*ko*
and	see	I	sometime	I	sacred precinct	to
and some times I see the sacred precinct						

لایا کہاں مجھ کو میرا مقدر

Lāyā kahan mujh ko mayrā muqadda,

Lāyā	*kahan*	*mujh*	*ko*	*mayrā*	*muqadda*
has brought	where	me	To	my	destiny
Where have I been brought by my destiny.					

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

حمد خدا سے تر ھیں زبانیں

3. Ḥamd-i-khudā say tar hayn zubānayn,

Ḥamd-i-khudā	*say*	*tar*	*hayn*	*zubānayn*
praise of God	with	Wet	Are	tongues
3. Tongues are wet with the Praise of God,				

کانوں میں رس گھولتی ہیں زبانیں

kānon mayn ras gholtī hayn azānayn

kānon	*Mayn*	*ras*	*Gholtī*	*hayn*	*azānayn*
ears	In	melody	Sings	are	calls
the Calls for prayer appear meodious to the ear.					

بس اک صدا آرھی ھے برابر

Bas ik ṣadā 'ā rahī hay barābar

Bas	*ik*	*Ṣadā*	*'ā*	*rahī*	*hay*	*barābar*
Only	one	Voice	coming	constanmtly	is	continuously
A voice is coming constantly						

الله اکبر الله اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

قطرے کو جیسے سمندر سمیٹے

4.Qaṭray ko jaysay samundar smaytay,

Qaṭray	*Ko*	*jaysay*	*samundar*	*smaytay*
drops	To	As	ocean	laps
4. As the sea engulfs a drop				

مجه کو مطاف اپنے اندر لپیٹے

mujh ko muṭāf apnay andar lapaytay

mujh	*ko*	*muṭāf*	*apnay*	*andar*	*lapaytay*
me	to	Mutaf	Itself	inside	attracts
so I am absorbed by the Muṭāf in it.					

جیسے سمیٹے آغوش مادر

Jaysy samaytay āghosh-i-mādar,

Jaysy	*Samaytay*	*āghosh-i-mādar*
as	Laps	the lap of the mother
It is like the lap of the mother.		

الله اکبر الله اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

مانگی هیں میں نے جتنی دعائیں

5. Māngī hayn maynay jitnī du`ā'ayn,

Māngī	*hayn*	*maynay*	*Jitnī*	*du`ā'ayn*
Asked	have	I	All	prayers
5. All the supplications I have made				

منظور هوں گی مقبول هوں گی

manẓūr hongī maqbūl hongī

manẓūr	*hongī*	*maqbūl*	*hongī*
allowed	will be	accepted	will be
will be allowed and accepted.			

میزاب رحمت ہے میرے سر پر

Mizāb–i-raḥmat hay mayray sar par ,

Mizāb–i-raḥmat	*hay*	*mayray*	*sar*	*par*
the outlet of mercy	is	my	head	on
The outlet of mercy is over my head.				

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

یاد آگئیں جب اپنی خطائیں

6. Yād 'ā ga'īn jab apnī khaṭā'ayn,

Yād	*'ā*	*ga'īn*	*Jab*	*apnī*	*khaṭā'ayn*
memory	came	down	When	own	errors
6. When I remembered my slips,					

اشکوں مین ڈھلنے لگی التجائیں

ashkon mayn dhalnay lagī iltijā'ayn

ashkon	*mayn*	*dhalnay*	*lagī*	*iltijā'ayn*
tears	In	,ou;ding	atarted	supplicationms
my supplications started moulding themselves into the tears.				

رویا غلاف کعبہ پکڑ کر

Royā ghilāf-i-ka`ba pakar kar,

Royā	*ghilāf-i-ka`ba*	*pakar*	*kar*
Wept	cover of *Ka`bah*	holding	did
I wept holding the ghilaf of the Ka`bah.			

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	Is great	God	is great
Allah is Great, Allah is Great.			

اپنی عطا سے بلوالیا ھے

7. Apnī `aṭā say bulwā liyā hay

Apnī	*`aṭā*	*say*	*bulwā*	*liyā*	*hay*
His own	grant	by	called	He	has
7. By His Grace I have been called.					

مجه پر کرم میرے رب نے کیا ھے

mujh par karam mayaray rabb nayn kiyā hay

mujh	*par*	*karam*	*mayaray*	*rabb*	*nayn*	*kiyā*	*hay*
me	on	generosity	my	lord!	By	did	do
My Lord has has shown kindness to me.							

پہنچا ھوں پھرسے حطیم کے اندر

Pohunchā hūn phir say ḥaṭīm kay andar,

Pohunchā	*Hūn*	*phir*	*say*	*ḥaṭīm*	*kay*	*andar*
have come	Am I	again	From	Hatim	of	inside
Again I have come inside hatim.						

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

باب کرم پر آئے ھوئےھیں

8. Bāb-i-karam par 'ā'ay hu'ay hayn ,

Bāb-i-karam	*Par*	*'ā'ay*	*hu'ay*	*hayn*
Door fo Generosity	upon	come	have	been
8. We have come to the door of generosity.				

پھر ملتزم پر آئے ھوئے ھیں

phir multazam par 'ā'ay hu'ay hayn

phir	*multazam*	*par*	*'ā'ay*	*hu'ay*	*hayn*
Again	Multazam	upon	come	have	been
.We have come again at the Multazam.					

اے سچّے داتا تیرے گداگر

'Ay sachchay dātā tayray gadāgar,

'Ay	*Sachchay*	*dātā*	*tayray*	*gadā*	*gār*
O	True	Giver!	Your	beggers	by profession
O true God! Thy beggers.					

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

بھیجا ہے جنّت سے تُجھ کو خُدا نے

9. Bhayjā hay jannat say tujh ko khudā nayn,

Bhayjā	*hay*	*jannat*	*say*	*tujh*	*ko*	*khudā*	*nayn*
sent	has	Paradise	from	you	to	God	by
9. Allah has sent you from Paradise.							

چُوما ہے تُجھ کو خُود مُصطفیٰ نے

chūmā hay tujh ko khud musṭafā nayn

chūmā	*Hay*	*tujh*	*ko*	*khud*	*musṭafā*	*nayn*
kissed	Has	you	to	hismself	the chosen one	by
The Chosen one *Ḥaḍrat Muḥammad* (*Ṣallallahu `alayhi wa 'ālihī wasallam*) has himself kissed you.						

اے سنگِ اسوَد تیرا مُقدّر

'Ay sang-i-aswad tayrā muqaddar,

'Ay	*sang-i-aswad*	*Tayrā*	*muqaddar*
O	Balckstone!	They	fortune.
O black Stone! How excellent is your fortune.			

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

جس پر نبی کے قدم کو سجایا

10. Jis par nabī kay qadam ko sajāyā,

Jis	*par*	*nabī*	*kay*	*Qadam*	*ko*	*sajāyā,*
whom	on	prophet	of	Feet	to	sdorned
10. In which the footprint of the Prophet has been engraved and adorned						

اپنی نشانی کہہ کے بتایا

apnī nishānī keh kay batāyā

apnī	*nishānī*	*Keh*	*kay*	*batāyā*
His own	Sign	Said	after	toled
and which has been termed as His own symbol.				

محفوظ رکّھا رب نے و پتّھرؔ

Māḥfūẓ rakhkhā rabb nayn wuh paththar,

Māḥfūẓ	*rakhkhā*	*rabb*	*nayn*	*wuh*	*paththar*
preserved	Did	Lord	By	that	sTone
Allah has preserved that stone.					

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

محشر میں ہو نہ مُجھے پیاس کا ڈر

11. Maḥshar mayn ho na mujhay payās kā dar,

Maḥshar	*mayn*	*ho*	*na*	*mujhay*	*payās*	*Kā*	*dar*
Resurrection	In	be	not	to me	thirst	Of	apprehension
11. There should not be any apprehension of thirst on the day of recollection.							

ہوں مُلتَفِتؔ مُجھ پہ ساقیِ کوثر

hon multafit mujh pay sāqī-i-kauthar

hon	*Multafit*	*mujh*	*pay*	*sāqī-i-kauthar*
may be	Attentive	me	on	the goblet carrier of Kauthar
May the Goblet Carrier of the Kauthar attentive towards me.				

رب سے دُعا کی زَمزَمؔ کو پی کر

Rabb say du`ā kī zam zam ko pī kar,

Rabb	*say*	*Du`ā*	*kī*	*zam*	*zam*	*ko*	*pī*	*kar*
Lord	from	prayer	did	Zam	zaqm	to	drink	did
I have prayed Allah after drinking the water of Zamzam.								

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

دیکھا صَفا بھی مَرْوَ بھی دیکھا

12. Daykhā ṣafā bhī marwah bhī daykhā,

Daykhā	*Ṣafā*	*bhī*	*marwah*	*bhī*	*daykhā*
seen	Mount Ṣafā	also	Mount Marwah	also	seen
12. I have seen Ṣafā and I have seen Marwah.					

رب کے کرم کا جَلْوَ بھی دیکھا

rabb kay karam kā jalwah bhī daykhā

rabb	*kay*	*karam*	*kā*	*jalwah*	*bhī*	*daykhā*
Lord	of	geberosity	of	lumination	also	seen
I have seen the emanation of the generosity of Allah.						

دیکھا رواں اِک سَروں کا سَمُنْدَر

Daykhā rawān ik saron kā samundar,

Daykhā	*rawān*	*Ik*	*saron*	*Kā*	*samundar*
seen	flowing	an	heads	Of	ecean
I have seen a flowing ocean of heads.					

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

کعبے کے اُوپَر سے جاتے نہیں ھیں

13. Ka'bay kay 'ūpar say jātay nahīn hayn

Ka'bay	*Kay*	*'ūpar*	*Say*	*jātay*	*nahīn*	*hayn*
Ka'abah	Of	upon	From	going	not	they are
13.They do not fly over the Ka'bah.						

کِس کو ادَب یہ سِکھاتے نہیں ھیں

kis ko adab yeh sikhātay nahin hayn

kis	*Ko*	*adab*	*yeh*	*sikhātay*	*nahin*	*hayn*
Who is it	to (whom)	manner	these	teaching	not	are
Who it is to whom these pigeons do not teach respect by their conduct.						

کِتنے مُؤدّب ھیں یہ کَبُوتَر

Kitnay mu`addab hayn yeh kabūtar,

Kitnay	*mu`addab*	*Hayn*	*yeh*	*kabūtar*
how	Well-mannered	Are	these	pigeons
How well-mannered are these pigeons.				

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

تیرے کَرَم کی کیا بات مولا

14. Tayray karam kī kiyā bāt maulā,

Tayray	*Karam*	*Kī*	*kiyā*	*bāt*	*maulā*
Thy	generosity	Of	what	talk	My Lord!
14. What to talk of your Generosity O God!,					

تیرے حَرم کی کیا بات مولا

tayray ḥaram kī kiyā bāt Maulā

tayray	*Ḥaram*	*Kī*	*kiyā*	*bāt*	*Maulā*
thy	Sanctuary	of	what	talk	My Lord!
What to talk of Thy Ḥaram. O God !					

تا عمر کردے آنا مقدر

Tā `umr karday 'ānā muqaddar,

Tā	*`umr*	*karday*	*'ānā*	*muqaddar*
Till the end of	kife	Make	coming	lot/destiny
Make it my lot to visit for the whole life.				

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

مولا صبیح اور کیا چاھتا ھے

15. Maulā Ṣabīḥ aur kiyā chahta hay,

Maulā	*Ṣabīḥ*	*aur*	*Kiyā*	*chahta*	*hay*
My Lord!	Sabih!	else	what	seeks he	is
My Lord! What else Ṣabīḥ wants					

بس مغفرت کی عطا چاھتا ھے

bas maghfirat ki `aṭā chāhtā hay

bas	*maghfirat*	*ki*	*`aṭā*	*chāhtā*	*hay*
Only	forgiveness	of	grant	seeking he	is
save a prayer for his forgiveness					

بخشش کے طالب پہ اپناکرم کر

Bakhshish kay ṭālib peh apnā karam kar,

Bakhshish	*Kay*	*ṭālib*	*peh*	*apnā*	*karam*	*kar*
Forgivenenss	Of	seekers	upon	Yours	shower mercy	Do
Be kind to the seeker of forgiveness						

اللہ اکبر اللہ اکبر

Allāhu Akbar Allāhu Akbar

Allāhu	*Akbar*	*Allāhu*	*Akbar*
God	is great	God	is great
Allah is Great, Allah is Great.			

[1. Splendour of Ka`bah, the scene of Ka`ba, Allah is Great, Allah is Great
I see and I go on seeing. Allah is Great, Allah is Great.

2. Sometime I see myself with wonder and some times I see the sacred precinct,
Where have I been brought by my destiny? Allah is Great, Allah is Great

3. Tongues are wet with the hamd of Allah, the Calls for prayer appear meodious to the ear. A voice is coming constantly saying Allah is Great, Allah is Great.

4. As the sea engulfs a drop so I am absorbed by the Mutaf in it. It is like the lap of the mother. Allah is Great, Allah is Great

5. All the supplications I have made will be allowed and accepted. The outlet of mercy is over my head. Allah is Great, Allah is Great.

6. When I remembered my slips, my supplications moulded themselves into the tears. I wept holding the ghilaf of the ka`bah. Allah is Great, Allah is Great.

7. By His Grace I have been called. My Lord has has shown kindness to me. Again I have come inside hatim. Allah is Great, Allah is Great.

8. We have come to the door of generosity. We have come again at the Multazam.
O true God! Thy beggers. Allah is Great, Allah is Great

9. Allah has sent you from Paradise. The Chosen one (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ) has kissed you. O black Stone! How excellent is your fortune.Allah is Great, Allah is Great

10. In which the footprint of the Prophet has been engraved and adorned and which has been termed as My symbol. Allah has preserved that stone. Allah is Great, Allah is Great

11. There should not be any apprehension of thirst on the day of recollection. May the Goblet Carrier of the kuthar attentive towards me. I have prayed Allah after drinking the water of Zamzam.

12. I have seen Ṣafā and I have seen Marwah. I have seen the emanation of the generosity of Allah. An ocean flowing of heads was seen. Allah is Great, Allah is Great.

13.They do not fly over the Ka`bah. Who it is to whom these pigeons do not teach respect by their conduct. How respectful are these pigeons.Allah is Great, Allah is Great.

14. What to talk of your Generosity O God!, what to talk of Thy Ḥaram. O God ! make it my lot to visit for the whole life. Allah is Great, Allah is Great

15. O my Lord! What else Ṣabīḥ wants save a prayer for his forgiveness.
O Allāh! Be kind to the seeker of forgiveness. Allah is Great, Allah is Great.]"

Let me disclose and reproduce the Na`t (نعت) of Sayyid Ṣabīḥ Raḥmānī that attracted my heart the most while I along with Sh. Sajid Iqbal and Sh. Ata-ur-Rahman was respectfully standing at Mawajah Sharīf in the Masjid Nabawi (صَلّی اللہُ عَلَیْہٖ وَآلِہٖ وَسَلَّم):

اللہ نے پہنچایا سرکار کے قدموں میں
صد شکر میں پھر آیا سرکار کے قدموں میں

کچھ دیر سلامی کو ٹھہرایا مواجہ پر
پھر مجھ کو ادب لایا سرکار کے قدموں میں
رد ہوگی بھلا کیسے اب کوئی دعاء میری
میں رب کو پکار آیا سرکار کے قدموں میں
کچھ لمحے حضوری کے پائے تو یہ لگتا ہے
اک عمر گزار آیا سرکار کے قدموں میں
کچھ کہنے سے پہلے ہی پوری ہوئی ہرخواہش
جو سوچا وہی پایا سرکار کے قدموں میں
سرکار سلامی کو ہر سال طلب کیجے
یہ عرض بھی کرآیا سرکار کے قدموں میں
یاد آئی صبیح اپنی ہر ایک خطا مجھ کو
اعمال پہ شرمایا سرکار کے قدموں میں
رد ہوگی بھلا کیسے اب کوئی دعا میری
میں رب کو پکار آیا سرکار کے قدموں میں

Urdu is our national language. Its service is our national duty. How graceful is the accomplishment of this duty by composition of Na`t (نعت) as has been done by Ṣabīḥ Raḥmānī. Every word of his Na`t (نعت) is full of love and spreading light in the heart of the readers. He is a multi-dimensional poet keeping eye on every aspect of life, whether individual or national or international. May Allah Almighty bless him throughout his life and may the message contained in his Na`t (نعت) reach every corner of the world. World has become a global village and knowledge is pouring down in torrents. The whole world can benefit from each other's heritage of knowledge. Pakistan is to play its own role in all fields. All our worries have their solution in following the Holy *Qur'ān* and Sunnah. Our poets have played their role well in conveying the message of Islam. It has and will continue having its positive and constructive impact upon the mind of the world. I have decided to translate all his compositions into English, so that the orientation of the East may go to the West and it may serve the cause of removing hatred and producing love for each other. The difficulties of expression of a language into another language are there but after all some one is to bear this burden and I have taken this burden on me trusting in the help of Allah Almighty and hoping for the grace of the Messenger of Allah (صلی اللہ علیہٖ وآلہٖ وسلم) and I am sure the blessings will shower upon the whole universe. I have tried to remain as close to the author as possible to convey the true sense to the reader.

Readers are the best judge of every publication. Let they read and express their views about this English translation freely. Their valuable comments will certainly be a sincere guide for me to improve in future efforts.

All help is from Allah. Peace and blessings of Allah be upon His last Messenger, and also on the family and companions of the last Messenger.

Justice ® Dr. Munir Ahmad Mughal
125-B Judicial Colony, Lalazar, Lahore (Pakistan).

12th of Rabi`ul-Awwal, 1430 AH/
10th March, 2009 AH.

بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

JĀDA-I-RAḤMAT

(1)

افق پہ ذہن کے روشن ھے ما عالم تاب

'ufaq peh zehn kay raushan hay māh-i-`ālamtāb

'ufaq	peh	zehn	kay	raushan	hay	Māh-i-`ālamtāb
horizon	on	mind	of	Shining	is	moon spreading light over the world
On the horizon of the mind, the moon, spreading light over the world, is shining,						

برس رہا ھےمری روح پر سحاب کرم

baras rahā hay mirī rūḥ par saḥāb-i-karam

baras	Rahā	hay	mirī	rūḥ	par	saḥāb-i-karam
showering	continuously	is	my	soul	on	the cloud of generosity
The cloud of generosity is showering on my soul;						

ثنائے سرور دیں کے لئے ھوں وقف صبیح

Thanā -i- sarwar -i- dīn kay li'ay hūn waqf Sabīḥ

Thanā	-i-	sarwar	-i-	dīn	kay	li'ay	hūn	Waqf	Ṣabīḥ
praise	of	leader	of	faith	of	for sake	I am	Devoted	Sabīḥ
Ṣabīḥ, I am devoted for the praise of the Leader of the Faith (*Ṣallallahu `alayhi wa 'ālihī wasallam*)									

خوشا کہ جادۂ رحمت پہ گامزن ھے قلم

Khusha keh jada-i-rahmat peh gamzan hay qalam

Khushā	Keh	jāda-i-raḥmat	peh	gāmzan	hay	qalam
Hurrah!	that	path of mercy	on	stepping forward	is	pen
It is a matter of great pleasure that the pen is stepping on the path of mercy.						

1. On the horizon of the mind, the moon, spreading light over the world, is shining,

The cloud of generosity is showering on my soul;
2. Ṣabīḥ, I am devoted for the praise of the Leader of the Faith, the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم);
It is a matter of great pleasure that the pen is stepping on the path of mercy.

****

(2)

IDENTITY

(Pahchān)

فصیل پر ھیں ھوا کی روشن چراغ جس کے

Faṣīl par hayn hawā kī raushan chirāgh jiskay

Faṣīl	Par	hayn	hawā	kī	raushan	chirāgh	jiskay
boundry	on	are	air	of	lit	lamps	whose
1.Whose lamps are lit on the wall of air;							

سیا راتوں میں جس نے روشن شجر کئے ھیں

siyāh rāton mayn jisnay raushan shajar ki'ay hayn

Siyāh	rāton	mayn	jisnay	raushan	shajar	ki'ay	hayn
Dark	nights	during	who	lit	tree	Made	have
Who has made the trees enlightened in the dark nights;							

و جس نے موجوں کو تیشہ اندازیاں سکھا کر

wuh jisnay maujon ko taysha andāziyān sikhā kar

Wuh	jusnay	maujon	Ko	taysha	andāziyān	sikhā	kar
He	who	waves	To	axe	throwings	teaching	after
Who has taught the waves to strike axes;							

رقم چٹانوں پہ رازہائے هنر کئے هیں

raqam chatānon peh rāzhā-i-hunar ki'ay hayn

raqam	chatanon	peh	Rāzhā-i-hunar	ki'ay	hayn
Writing	Rocks	on	secrets of art	done	have
Who has written the secrets of art on the rocks;					

و جس کی رحمت نے دشت کے دشت

wuh jiskī raḥmat nayn dasht kay dasht

Wuh	Jiskī	raḥmat	nayn	dasht	kay	dasht
He	whose	mercy	has	desert	over	desert
He whose mercy has desert onver desert						

سبز و گل سے بھر دئے هیں

sabza -o- gul say bhar diyay hayn

Sabza	-o-	gul	Say	bhar	diyay	hayn
Greenry	and	flower	With	full	made	has
Whose mercy has filled deserts with greenery						

و جسکی مدحت مین حرف وآواز گنگنائیں

wuh jiskī midḥat mayn ḥarf -o- āwāz gungunā'ayn

Wuh	jiskī	midḥat	mayn	Ḥarf	–o-	āwāz	gungunā'ayn
He	whose	praise	in	Letters	and	voice	sing lowly
In whose praise the word and voice sing slowly in low tone;							

خاموشیاں جس کے گیت گائیں

khamoshiyān jiskay gīt gā'ayn

khamoshiyān	Jiskay	gīt	ga'ayn
silences	whose	songs	sing
Whose songs are sung by the silences;			

و جس کے جلوے افق افق هیں

wuh jiskay jalway 'ufaq 'ufaq hayn

Wuh	jiskay	jalway	'ufaq	'ufaq	hayn
He	whose	reflactions	from horizon	to horizon	are
Whose emanations are on every horizon;					

و جس کی کرنیں شفق شفق هیں

wuh jiskī kirnayn shafaq shafaq hayn

Wuh	jiskī	kirnayn	shafaq	shafaq	hayn
He	whose	rays	from twilight	to twilight	are
Whose rays are on every evening twilight;					

ازل سے پہلے

azal say pehlay

Azal	Say	pehlay
Eternity	From	before
priot to eternity		

ابد سے آگے

abad say 'āgay

Abad	Say	'āgay
Eternity	From	after
after to eternity.		

اس کو هر اختیار حاصل

’úsī ko har ’ikhtiyār ḥāṣil

’úsī	Ko	Har	’ikhtiyār	ḥāṣil
Him	Unto	Every	authority	available
All powers are available to Him;				

اسی کو عز و وقار حاصل

’usī ko `izz –o- waqār ḥāṣil

’usī	Ko	`izz	–o-	waqār	ḥāṣil
Him	Unto	honour	and	esteem	available
All honour and esteem are for Him;					

و ایک مالک

wuh áyk mālik

Wuh	Áyk	mālik
He	Alone	Owner
He alone is the Owner		

اسی کا سب ہے

’usī kā sab hay

’usī	Kā	sab	hay
Him	Of	All	is
All belong to him.			

وہی تو رب ہے

wuhī to Rabb hay

wuhi	To	Rabb	hay
Him	Of	Lord	is
It is He Who is the Lord.			

1.Whose lamps are lit on the wall of air;
Who has made the trees enlightened in the dark nights;
Who has taught the waves to strike axes;
Who has written the secrets of art on the rocks;
Whose mercy has filled deserts with greenery and flowers;
In whose praise the word and voice sing slowly in low tone;
Whose songs are sung by the silences;
Whose emanations are on every horizon;
Whose rays are on every evening twilight;
Before eternity;
Ahead of eternity;
All powers are available to Him;
All honour and esteem are for Him;
He, the One and the Only Owner;
All things belong to Him.
It is He Who is the Lord.

(3)

ḤOṢLAH DAY FIKR KO AUR BĀRISH-I-FAYZĀN KAR

حوصلہ دے فکر کو اور بارش فیضان کر

ḤOṢLAH DAY FIKR KO AUR BĀRISH-I-FAYZĀN KAR

ḤOṢLAH	DAY	FIKR	KO	AUR	BĀRISH-I-FAYZĀN	KAR
Courage	grant	thought	To	and	rain of bleesing	do send
Give courage and shower blessing;						

ہے ثنا تیری بہت مشکل اسے آسان کر

Hay thanā tayrī bohut mushkil 'isay 'asān kar

Hay	thanā	tayrī	bohut	mushkil	'isay	'asān	kar
Is	praise	yours	very	difficult	to it	easy	do make
Thy praise is very difficult; make it easy;							

رفتہ رفتہ کھول مجھ پر رازھائے جسم و جاں

raftah raftah khol mujh par rāzhā-i-jism –o- jān

Raftah	Raftah	khol	mujh	par	rāzhā-i-jism	–o-	jān
gradually	gradually	open	me	on	secrets of body	and	soul
Open on me the secrets of body and soul gradually;							

دھیرے دھیرے مجھ پہ ظاہر تو مری پہچان کر

dhīray dhīray mujh peh ẓāhir tū merī pehchān kar

dhīray	dhīray	mujh	peh	ẓāhir	tū	merī	pehchān	kar
slowly	slowly	me	on	open	you	my own	identity	do
Make evident on me my own identity slowly and slowly;								

زیست کے تپتے ہوئے صحرا میں ہوں اس سے نکال

zīst kay tapatay hu'ay seḥrā mayn hūn 'is say nikāl

zīst	kay	tapatay	hu'ay	seḥrā	mayn	hūn	'is	say	nikāl
life	Of	burning	one that is	desrt	in	I am	this	from	exit
I am in the burning desert of life									

میرے سر پر بےکراں رحمت کی چادر تان کر

mayray sar par baykarān raḥmat kī chādar tān kar

mayray	sar	par	baykarān	raḥmat	kī	chādar	tān	kar
My	head	on	endless	mercy	of	sheet	stretched	after having
Stretch on my head the sheet of unending mercy								

کفر آلود فضا میں سانس لینا ھے محال

kufr 'ālūdah fizā mayn sāns laynā hay maḥāl

Kufr	'ālūdah	fizā	mayn	sāns	laynā	hay	maḥāl
infidelity	polluted with	atmosphere	in	breathing	to take	is	impossible
It is impossible to breathe in the atmosphere polluted by infidelity							

پھر سے اس گم کرد را کو صاحب ایمان کر

phir say 'is gum karda rah ko ṣāḥib-i-'Īmān kar

phir	Say	'is	gum	karda	rah	ko	ṣāḥib-i-'Īmān	kar
again	from	this	lost	who has	path	to	man of faith	do make
Once again bless with faith this gone astray soul								

ختم ھو جائے بساط خاک کا ساب شورو شر

khatm hojā'ay basāṭ-i-khāk kā sab shor-o-shar

khatm	hojā'ay	basāṭ-i-khāk	kā	sab	shor-o-shar
end	may come to	canopy of dust	of	all	noise and mischief
Let all mischief and noise of this dust canopy come to an end					

بے سکونی کو عطا پھرحسن اطمینان کر

bay sukūnī ko `aṭā phir ḥusn-i-'iṭminān kar

bay	Sukūnī	ko	`aṭā	phir	ḥusn-i-'iṭminān	kar
un-	rest	to	grant	again	grace of satisfaction	do
Again grant the grace of satisfaction to the state of unrest						

خیمہٴ شب سے یہی آواز آتی ھے صبیح

khayma-i-shab say yehī 'āwāz 'ātī hay Sabīḥ

khayma-i-shab	say	yehī	'āwāz	'ātī	hay	Sabīḥ
canopy of night	from	this	voice	coming	is	O Sabih!
O Ṣabīḥ! From the canopy of night this voice is coming out:						

حمد لکه اور اس طرح بخشش کا کچه سامان کر

Ḥamd likh aur is ṭaraḥ bakhshish kā kuchh sāmān kar

Ḥamd	Likh	aur	’is	ṭaraḥ	bakhshish	kā	kuchh	sāmān	kar
Praise	Write	and	this	way	forgiveness	of	some	arrangement	make
Write praise of God and thereby make some provision for your forgiveness.									

Give courage and shower blessing;
Thy praise is very difficult; make it easy;
Open on me the secrets of body and soul gradually;
Make evident on me my own identity slowly;
I am in the burning desert of life
Stretch on my head the sheet of unending mercy
It is impossible to breathe in the atmosphere polluted by infidelity
Once again bless with faith this gone astray soul
Let all mischief and noise of this dust canopy come to an end
Again grant the best satisfaction to the state of unrest
O Ṣabīḥ! From the canopy of night this voice is coming out:
Write praise of God and thereby make some provision for your forgiveness.

(4)

KAR RAHAY HAYN TAYRI THANĀ KHAWĀNĪ

کر رھے ھیں تیری ثنا خوانی

KAR RAHAY HAYN TAYRI THANĀ KHAWĀNĪ

KAR	RAHAY	HAYN	TAYRI	THANĀ	KHAWĀNĪ
doing	busy in	are	your	praise	reciting
Only Your praise is being sung by					

سوچتی دھرتی بولتا پانی

sochtī dhartī boltā pānī

Sochtī	dhartī	Boltā	pānī
Thinking	earth	Speaking	water
the thinking earth and the speaking water;			

تو ھے آئینہ ازل یا رب

tū hay āīna-i-’azal yā rabb

Tū	hay	āīna-i-’azal	yā	rabb
You	are	Mirror Of Eternity	O	Lord!
O My Lord! You (alone) are the mirror of eternity				

اور میں ھوں ابد کا حیرانی

aur mayn hūn ’abad kī ḥayrānī

Aur	mayn	Hūn	’abad	kī	ḥayrānī
And	I	Am	eternity	of	wonder
and I am the wonder of eternity;					

تیرے جلووں کے دم سے لیل و نہار

tayray jalwon kay dam say layl-o-nahār

tayray	jalwon	Kay	dam	Say	layl-o-nahār
your	manifestations	Of	enrgy	due to	night and day
By your emanations are the day and night					

تیرے سورج کی سب درخشانی

tayray sūraj kī sab darakhshānī

tayray	sūraj	kī	Sab	darakhshānī
Your	Sun	of	All	brilliance
and by your sun is the whole brightness;				

گونجتا ھے ثناء کے نغموں سے

gūnjtā hay thanā kay naghmon say

gūnjtā	Hay	thanā	kay	naghmon	say
echoing	is	praise	of	songs	by
By the songs of Thy praise is echoing,					

گنبد جاں ھے میرا نورانی

gumbad-i-jān hay mayrā nūrānī

gumbad-i-jān	Hay	Mayrā	nūrānī
tomb of soul	Is	My	full of light
the tomb of my soul is luminous;			

پار ھوتی نہیں میرے مولا

pār hotī nahīn meray Maulā

pār	Hotī	nahīn	meray	Maulā
crossed	Are	not	My	Lord!
My Lord! It is very difficult to cross;				

درد کی سرحدیں ھیں طولانی

dard kī sarḥadayn hayn ṭūlānī

dard	kī	sarḥadayn	hayn	ṭūlānī
pain	of	boundaries	are	very long
the boundaries of the pains are too long.				

تجھ سے بخشش کا ھے تمنائی

tujh say bakhshish kā hay tamannā'ī

tujh	say	bakhshish	kā	hay	tamannā'ī
you	from	Forgiveness	of	Is	a seeker
Is longing for the grant of forgiveness from Thee.					

تیرا بند صبیح رحمانی

tayrā bandah Sabīḥ Raḥmānī

tayrā	bandah	Sabīḥ	Raḥmānī
your	servant	Sabīḥ	Raḥmānī
Ṣabīḥ Raḥmānī, Thy humble servant;			

Thy praise is being made by the thinking earth and the speaking water;
O My Lord! Thou art the mirror of eternity and I am the wonder of eternity;
By your emanations are the day and night and the whole brightness is by your sun;
By the songs of Thy praise, the tomb of my soul is echoing and also luminuous;
My Lord! The boundaries of the pains are too long to cross;
Ṣabīḥ Raḥmānī, Thy humble servant;
Is longing for the grant of forgiveness from Thee.

(5)

ḤAMDIYYAH HICO

کیا تیرا عرفان

kiyā tayrā 'irfān

Kiyā	Tayrā	'irfān
What to talk of	Your	recognition
How can we attain Thy recognition		

ہم کو نہیں ہے خود مولا

ham ko nahīn hay khud Maulā

ham	ko	nahīn	hay	khud	Maulā
Us	to	not	is	ourselves	O God!
When O Our Lord! We do not have					

اپنی بھی پہچان

apnī bhī pehchān

apnī	Bhī	pehchān
our own	Even	recognition/ identity.
even our own recognition.		

اے رب رحمان

'ay Rabb Raḥmān

'ay	Rabb	Raḥmān
O	Lord!	the Beneficent.
O Lord! The Beneficent;		

صورت کے طالب ھیں ھم

Ṣūrat kay ṭālib hayn ham

Ṣūrat	Kay	Ṭālib	hayn	ham
a Countenance	Of	Seekers	are	we
We (human beings) are seekers of a countenance				

بے چہر انسان

bay chehrah 'insān

bay	Chehrah	'insān
having no	Countenance	human beings
While we have no countenance [worth to show due to our misdeeds and forgetting our Creator's favours on us.].		

How there can be Thy recognition;
When O Our Lord! We do not have;
Our own recognition.
O Lord! The Beneficent;
We are seekers of countenance,
While we have no countenance [worth to show].

(6)

SAWĀLĪ

(A begger)

علم کے شہر ھوں در پر حاضر

'ilm kay shahr hūn dar par ḥāḍir

'ilm	Kay	Shahr	hūn	dar	par	ḥāḍir
City	Of	Knowledge	I am	door	on	present

O the City of Knowledge [the Messenger of Allah (صلی اللہ علیہ وسلم)] ! I am present in Your Court,

آرزو سب سے جدا لایا ھوں

'ārzū sab say judā lāyā hūn

'ārzū	Sab	say	judā	lāyā	hūn
Urge	All	from	separate	brought	I have

I have brought a longing altogether different from others,

بھیک تأثیر کی مجھ کو مل جائے

bhīk ta'thīr kī mujh ko mil jā'ay

bhīk	ta'thīr	kī	mujh	ko	mil	jā'ay
charity	effectiveness	of	me	to	provided	may be

Be kind enough to bless me with the grant of charity of effectiveness,

کاسۂ حرف و نوا لایا ھوں

kāsa-i-ḥarf-o-nawā lāyā hūn

kāsa-i-ḥarf-o-nawā	lāyā	hūn
bowel of letter and voice	brought	I ahave

For which I have brought a bowel made of word and voice.

O the City of Knowledge! I am present in Your Court,
I have brought a longing altogether different from others,
Be kind enough to bless me with the grant of effectiveness,

For which I have brought a bowel made of word and voice.

(7)

KO'Ī MITHL MUṢṬAFĀ KĀ KABHĪ THĀ NA HAY NA HOGĀ

کوئی مِثل مُصطفیٰ کا

KO'Ī MITHL MUṢṬAFĀ KĀ

KO'Ī	MITHL	MUṢṬAFĀ	KĀ
Any	Like	the Chosen one the Messenger of Allah (صلّی اللہ علیہ وآلہٖ وسلّم)	of
The like of the Chosen one,the Messenger of Allah (صلّی اللہ علیہ وآلہٖ وسلّم)			

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

کسی اور کا یہ رتبہ

KISĪ 'AUR KĀ YEH RUTBAH

KISĪ	'AUR	KĀ	YEH	RUTBAH
Ano one	Else	of	this	rank
Such rank for any one beside him				

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

انہیں خلق کر کے نازاں

’unhayn khalq kar kay nāzān

únhayn	*Khalq*	kar	kay	nāzān
him	created	after	having	much pleased
After creating him became much pleased				

ھُوا خُود ھِی دَستِ قُدرَت

huwā khud hī dast-i-qudrat

Huwā	khud	Hī	dast-i-qudrat
Became	itself	It	Hand of Power
The hand of power itself.			

کوئی شاھکار ایسا

ko'ī shāhkār 'aysā

ko'ī	Shāhkār	'aysā
Any	Masterpiece	like this
Any masterpieve like this		

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	**THĀ**	**NA**	**HAY**	**NA**	**HOGĀ**
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

کسی وھم نے صدا دی

kisī wahm nayn ṣadā dī

kisī	Wahm	nayn	ṣadā	dī
Some	conjecture	by	make a call	did
There was a call made by a conjecture:				

کوئی آپ کا مماثل

ko'ī āpkā mumāthil

ko'ī	Āpkā	mumāthil
Any	His	like
Is there any one like him ?		

تو یقیں پکار اٹھا

to yaqīn pukār 'uththā

To	yaqīn	pukār	'uththā
then/On that	certitude	voice	raised
then the Certitude raised voice:			

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

میرے طاق جاں میں نسبت

meray ṭāq-i-jān mayn nisbat

Meray	ṭāq-i-jān	mayn	nisbat
My	cabin of soul	in	relationship
In my cabin of soul (Within my innerself)			

کے چراغ جل رھے ھیں

kay chirāgh jal rahayn hayn

kay	Chirāgh	jal	rahayn	hayn
of	Lamps	burning	continuously	are
lamps of linkage are lit.				

مجھے خوف تیرگی کا

mujhay khauf tīrgī kā

Mujhay	Khauf	tīrgī	kā
to me	apprehension	darkness	of
To me the apprehension of darkness			

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

میرے دامن طلب کو

meray dāman-i-ṭalab ko

Meray	dāman-i-ṭalab	ko
My	sheet of demand	to
To my sheet of demand/ My plaint or petition		

ہے انہی کے در سے نسبت

hay 'inhī kay dar say nisbat

hay	'inhī	kay	Dar	say	nisbat
is	Him	of	door	with	linkage
there is hope in him/ attracts his jurisdiction for all redressal.					

کہیں اور سے یہ رشتہ

kahīn 'aur say yeh rishtah

Kahīn	'aur	say	yeh	rishtah
any where	else	from	this	lnkage
This devotion with anyone else anywhere				

کبھی تھا نہ ہے نہ ہوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

میں ہوں وقف نعت گوئی

mayn hūn waqf-i-na`tgo'ī

mayn	hūn	Waqf-i-na`tgo'ī
I	am	exclusively devoted to the composition of Na`t
I am exclusively devoted (for the whole of my life) to the composition of Na`t		

کسی اور کا قصید

kisī 'aur kā qaṣīdah

Kisī	'aur	kā	qaṣīdah
Anyone	else	of	eulogy
Eulogy of anyone else beside the Messenger of Allah (صلی اللہ علیہ والہ وسلم)			

میری شاعری کا حصہ

merī shā`irī kā ḥissah

Merī	shā`irī	kā	ḥissah
my	poetry	of	lot
to be a lot of my poetry			

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
never was there, nor is there, and nor will be there.					

سر حشر ان کی رحمت

sar-i-ḥashr unkī raḥmat

Sar-i-ḥashr	Unkī	raḥmat
at the top of the Resurrection	His	mercy
On the Day of Reseurrection of his mercy		

کا صبیح میں ھوں طالب

kā Ṣabīḥ mayn hūn ṭālib

kā	Ṣabīḥ	mayn	hūn	ṭālib
...	O Sabih!	I	am	a seeker
I am a seeker.				

مجھے کچھ عمل کا دعویٰ

mujhay kuchh `amal ka da`wa

Mujhay	kuchh	`amal	ka	da`wa
to me	any	action	of	claim
Any claim on the basis of any (of my good) action				

کبھی تھا نہ ھے نہ ھوگا

KABHĪ THĀ NA HAY NA HOGĀ

KABHĪ	THĀ	NA	HAY	NA	HOGĀ
Never	was there	nor	is there	nor	will be there
Never was there, nor is there, and nor will be there.					

After creating him the hand of nature felt proud as such a masterpiece had never been in the past, nor it is in the present nor there will be any in the future.

A surmise voiced asking about the like of him.

The certitude replied: There had never been, nor there is any, nor there will be any worth the like of him.

In the life hole of me the lamps of linkage are burning.

Hence I never had any fear of darkness, nor i have now nor I will have in future.

My begging sheet has its link with his door alone.

This linkage was with none else (except him) in the past, nor will be now nor in future.

I am devoted to compose his praises. To eulogize any one else had neither been any part of my poetry in the past, nor it is now and nor it will be in the future.

O Sabih! On the Day of resurrection I am seeker of his mercy alone who is called by the All and ever Merciful as the Mercy for all the worlds i.e. the Messenger of Allah (صَلَّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

I had never claimed any good deed standing to my credit, nor I claim such deed at present , nor I will do in the future.

(8)

MITĀ DIL SAY GHAM-I-ZĀD-I-SAFAR ĀHISTAH ĀHISTAH

مٹا دل سے غم زاد سفر آہستہ آہستہ

MITĀ DIL SAY GHAM-I-ZĀD-I-SAFAR ĀHISTAH ĀHISTAH

MITĀ	DIL	SAY	GHAM-I-ZĀD-I-SAFAR	ĀHISTAH	ĀHISTAH
vanished	heart	From	worry of the provison of journey	Slowly	slowly
From the heart the worry of the provision of journey vanished slowly and slowly					

تصور میں چلا طیبہ نگر آہستہ آہستہ

taṣawwur mayn chalā Ṭaybah nagar 'āhistah 'āhistah

taṣawwur	mayn	chalā	Ṭaybah	nagar	'āhistah	'āhistah
conception	In	proceeded	sacred	town	slowly	slowly
I proceeded in my thought towards the Sacred Town, slowly and slowly.						

زبان کو تاب گویائی نہیں رہتی مدینے میں

zubān ko tāb-i-goyā'ī nahīn rehtī madīnay mayn

Zubān	ko	tāb-i-goyā'ī	nahīn	rehtī	madīnay	mayn
Tongue	to	power to speak	not	does remain	Madinah	in
In Madina Munawwarah respect does not allow the tongue to move to utter any word						

صدا دیتی ھے لیکن چشم تر آھستہ آھستہ

ṣadā daytī hay laykin chashm-i-tar 'āhistah 'āhistah

ṣadā	**daytī**	**hay**	**Laykin**	**chashm-i-tar**	**'āhistah**	**'āhistah**
Call	give	does	But	the eye filled with tear	slowly	slowly
However, the eyes filled with tears speak [of the inner state of affairs of deep love of an Ummati with the the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) (in the form of shedding drops of tears)] slowly and slowly.						

اتاری روح کی بستی میں جلوون کی دھنک اس نے

'utārī rūḥ kī bastī mayn jalwon kī dhanak 'usnay

'utārī	rūḥ	kī	bastī	Mayn	jalwon	kī	dhanak	'usnay
sent down	soul	of	town	In	emanations	of	rainbow	he
He sent down the rainbow of emanations in the town of the soul								

شکست شب پہ ھو جیسے سحر آھستہ آھستہ

shikast-i-shab peh ho jaysay saḥr 'āhistah 'āhistah

shikast-i-shab	peh	Ho	jaysay	Saḥr	'āhistah	'āhistah
break of night	on	there be	as	Dawn	slowly	slowly
As there is dawn, on the break of night, slowly, slowly.						

جگائے علم کے سورج سکھائی لفظ کی حرمت

jagā'ay `ilm kay sūraj sikhā'ī lafẓ kī ḥurmat

jagā'ay	`ilm	kay	sūraj	sikhā'ī	lafẓ	kī	ḥurmat
awakened	knowledge	of	Suns	taught	words	of	sacredness
It is he, the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) who awakened the suns of knowledge and taught the sacredness of the words.							

کئے وا آ گہی کے سارے در آھستہ آھستہ

ki'ay wā 'āgahī kay sāray dar 'āhistah 'āhistah

ki'ay	wā	'āgahī	Kay	sāray	dar	'āhistah	'āhistah
did	open	awareness	Of	all	doors	slowly	alowly
It is he, the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) who opened all the doors of awareness, slowly and slowly.							

محبّت کا سلیقہ دے دیا وحشی قبائل کو

muḥabbat kā salīqah day diyā waḥshī qabā'il ko

muḥabbat	Kā	salīqah	Day	diyā	waḥshī	qabā'il	ko
love	Of	manner	Give	did	wild	tribes	to
It is he, the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) who taught manners of love to the wild tribes							

مٹا صدیوں کی رنجش کا اثر آہستہ آہستہ

mitā ṣadiyon kī ranjish kā athar 'āhistah 'āhistah

mitā	ṣadiyon	kī	Ranjish	kā	athar	'āhistah	'āhistah
vanished	centruies	of	revenge	of	effect	slowly	slowly
The effect of centuries old revenge vanished slowly and slowly.							

صبیح ان کی ثنا اور تو کہ جیسے برف کی کشتی

Ṣabīḥ 'unkī thanā aur tū keh jaysay barf kī kashti

Ṣabīḥ	'unkī	thanā	Aur	Tū	keh	jaysay	barf	kī	kashti
O Ṣabīḥ!	His	praise	And	you	that	as	snow	of	boat
O Ṣabīḥ! The praise of him [i.e. of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)] by you is like a boat of snow									

کرے سورج کی جانب سفر آہستہ آہستہ

karay sūraj kī jānib ṭay safar 'āhistah 'āhistah

karay	sūraj	kī	Jānib	Ṭay	safar	'āhistah	'āhistah
does	sun	of	Side	cover	journey	slowly	slowly
proceeding on journey towards the sun slowly and slowly.							

Worry for the provision for journey had gone out of heart gradually.

I proceeded towards the City of Ṭaybah slowly.

In al-Madinah al-Munawwarah the tongue has no daring to utter a word but the full of tear eye produces sounds slowly.

He entered the rainbow of reflections of his light in the valley of soul like the morning at the break of the night slowly.

He awakened the suns of knowledge and taught the respect of the words, and opened all the doors of awareness, gradually.

He bestowed the manners of love upon the ferocious tribes with the consequence that the centuries long effect and influence of hatred vanished gradually.

O Sabih! The praise of the Messenger of Allah (صلّی اللہ علیہ وآلہ وسلم) and by your words! It is like an ice boat journey towards the sun, gradually.

(9)

QALAM KHUSHBŪ KĀ HO AUR 'US SAY DIL PAR ROSHNĪ LIKHKHŪN

قلم خوشبو کا ہو اور

qalam khushbū kā ho aur

qalam	khushbū	kā	Ho	aur
pen	fragrance	of	By	and
(Let it be so that my) Pen be of fragrance, and				

اس سے دل پر روشنی لکھیں

us say dil par raushnī likhkhūn

us	say	dil	par	raushnī	likhkhūn
it	with	heart	on	light	I may write
with it I may write light on on (my) heart.					

مجھے توفیق دے یارب

Mujhay taufīq day yā rab

Mujhay	taufīq	day	yā	rab
To me	courage and fortitude /divine help	grant	O	My lord!
O My Lord! Grant me divine help				

کہ میں نعت نبی لکھوں

keh mayn na`t-i-nabī likhkhūn

keh	Mayn	na`t-i-nabī	likhkhūn
that	I	praise of the the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)	write
so that I may (be able) to write the praise of the the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)			

لباس حرف میں ڈھالوں

libās-i-ḥarf mayn dhālūn

libās-i-ḥarf	mayn	dhālūn
dress of letter	into	mould
I may mould into dress of letters		

میں کردار حسین ان کا

mayn kirdār-i-ḥasīn 'unkā

mayn	kirdār-i-ḥasīn	'unkā
I	the excellent conduct	of him.
I may mould into a dress of letters his excellent conduct.		

امین لکھوں اماں لکھوں

'amīn likhkhūn 'amān likhkhūn,

'amīn	likhkhūn	'amān	likhkhūn,
a trutworthy	Should I write	a place of security	should I write
Should I write him the most trustworthy personality in the universe and should I write him a place of all security for all persons in the universe.			

غنی لکھوں سخی لکھوں

ghanī likhkhūn sakhī likhkhūn

ghanī	likhkhūn	sakhī	Likhkhūn
affluent	Should I write	generous	Should I write
Should I write him the most affluent personality in the universe and should I write him most generous of all and for all persons in the universe.			

حرا کے سوچتے لمحوں کو

ḥirā kay sochtay lamḥon ko

ḥirā	Kay	sochtay	lamḥon	ko
Hira	Of	thinking	moments	to
To the thoughtful moments of Hira				

زند ساعتیں لکھ کر

zindah sā`atayn likh kar

zindah	sā`atayn	Likh	kar
live	hours	written	having
having written as live hours			

□صفا کی گفتگو کو

Ṣafā kī guftagū ko

Ṣafā	kī	guftagū	ko
Ṣafā Mount	of	conversation	To
To the conversation of the Mount Safa [where the people of Quraysh were called by the the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ) and he had asked them]			

آبشار آگہی لکھوں

ābshār-i-āgahī likhkhūn

ābshār-i-āgahī	likhkhūn
the fall of awareness	I may scribe.
should I describe as the Fall of awareness.	

تمنا ھے کہ ھو و

tamannā hay keh ho wuh

Tamannā	Hay	keh	ho	wuh
the deep sincere urge	Is	that	be	it
It is my deep sincere urge that it be				

نام نامی آپ کا آقا

nām-i-nāmī 'āpkā `āqā

nām-i-nāmī	'āpkā	`āqā
the great name	yours	Your Excellency
the great name of your Excellency.		

میں جو لفظ آخری بولوں

mayn jo lafẓ 'ākhirī bolūn

mayn	**Jo**	**lafẓ**	**'ākhirī**	**bolūn**
I	that which	word	the last	I peak
the last word that which I speak,				

میں جو لفظ اخری لکھوں

mayn jo lafẓ 'ākhirī likhkhūn

mayn	Jo	lafẓ	'ākhirī	likhkhūn
I	that which	word	the last	I may write
the last word that I should write.				

قلم کی پیاس بجھتی ھی نہیں

qalam ki piyās bujhtī hī nahīn

qalam	ki	piyās	bujhtī	hī	nahīn
pen	of	thirst	does quench	in any way	not
The quench of thirst does not end in any way					

مدح محمد میں

madḥ-i-Muḥammad mayn

madḥ-i-Muḥammad	mayn
the praise of Muhammad the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)	in
in the praise of Ḥaḍrat Muḥammad, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)	

میں کن لفظوں میں

mayn kin lafẓon mayn

mayn	Kin	lafẓon	mayn
I	which	words	in
In which words			

آپنا اعتراف تشنگی لکھوں

apnā i'tirāf-i-tishnagī likhkhūn

apnā	i'tirāf-i-tishnagī	likhkhūn
my own	confession of thirst	should I write
should I describe my confession of thirst.		

جبین وقت پر حسان و جامی

jabīn-i-waqt par Ḥassān-o-Jāmī

jabīn-i-waqt	par	Ḥassān-o-Jāmī
Forehead of time	on	Ḥassān and Jāmī
On The Forehead Of Time, Like Ḥassān [Companion and poet laureate of the the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) and Maulana Abdur Rahman] Jāmī [a great na`tgo Persian poet]		

کی طرح چمکوں

kī ṭaraḥ chamkūn

kī	Ṭaraḥ	chamkūn
of	the manner	I may glitter
I may glitter		

صبیح ان کی غلامی کو

Ṣabīḥ unkī ghulāmī ko

Ṣabīḥ	Unkī	ghulāmī	ko
O Ṣabiḥ!	of him	being in the service	to
O Sabih! (My being blessed in) being in his service			

متاع زندگی لکھوں

matā`-i-zindagī likhkhūn

matā`-i-zindagī	likhkhūn
asset of life	should I write
I should write (this blessing on me) as (the invaluable and best) asset of (my) life.	

My pen be made of fragrance and with it I should write light on the heart. O my Lord! Give me courage and fortitude that I may write a "Na`t" of Nabī [the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)].

May it be so that I may give the shape of words to his beautiful conduct and write him the most and ever trust worthy, the asylum for all, the most sufficing; the generous personality [of the highest standard].

Describing living hours the thinking moments of the Cave of Hira I may describe the talks of Mount Safa as the fall of awareness.

It is my extreme desire that the last word that comes out of my lips shuld be the great name of yours [O the Messenger of Allah (صَلَّی اللّٰہُ عَلَیۡہِ وَآلِہٖ وَسَلَّم)!].

The thirst of pen is not quenched by drinking water of praise of Muhammad [the Messenger of Allah (صَلَّی اللّٰہُ عَلَیۡہِ وَآلِہٖ وَسَلَّم)]. In which words should I scribe my acknowledgement of my still being thirsty.

May it be so that I may shine on the forehead of time like Hassan and Jami.

O Sabih! I may describe my status as being in his (صلی اللہ علیہ وسلم) unconditional obedience as the asset of my life,

(10)

LIKHKHŪN MADḤ-I-PĀK MAYN ĀP KĪ MIRĪ KIYĀ MAJĀL MERAY NABĪ

لکھوں مدح پاک میں آپ کی
مری کیا مجال مرے نبی

MIRĪ KIYĀ MAJĀL MERAY NABĪ
LIKHKHŪN MADḤ-I-PĀK MAYN ĀP KĪ

LIKHKHŪN	MADḤ-I-PĀK	MAYN	ĀP	KĪ	MIRĪ	KIYĀ	MAJĀL	MERAY	NABĪ
may write	sacred praise	I	you	of	my	what is	status	my	Prophet

May I write your sacred praise! A humble Ummati like me and the sacred praise of a so high personality like your excellency, the the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ علیہ وسلم (وَسَلَّم) O my Prophet, the Messenger of Allah اصلی اللہ ! What is my status? [I am nothing while writing of your praise is a great honour. If Divine taufiq has been bestowed upon me, it is all due to your excellency's showing grace in the matter of grant of this honour to me.]

نہ مزاج حرف کی آگہی نہ ہوں خوش مقال مِرے نبی

na mizāj-i-ḥarf kī 'āgahī na hūn khush maqāl meray nabī

na	mizāj-i-ḥarf	kī	'āgahī	na	hūn	khush	maqāl	meray	nabī
neither	disposition of letter	of	awareness	nor	am	good	speaker	my	Prophet

neither I possess awareness of the disposition of letter nor I am good in speech O my Prophet, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) !

مجھے اپنے رنگ میں رنگ دیں مِرے دل کو اپنی امنگ دیں

mujhay apnay rang mayn rang dayn meray dil ko 'apnī 'umang dayn

Mujhay	apnay	rang	mayn	rang	dayn	meray	Dil	ko	'apnī	'umang	dayn
to me	Your	colour	in	colour	Kindly give	my	Heart	to	your	longing	Kindly grant

Kindly baptize me in your sacred colour (and I may be deeply submerged in your love and prove true follower of your goodly conduct throughout my life) Kindly grant myheart a longing for your excellency

ہو عطا و لذت سوز جاں جو ہو لازوال مِرے نبی

ho `aṭā wuh lazzat-i-soz-i-jān jo ho lāzawāl meray nabī.

ho	`aṭā	wuh	lazzat-i-soz-i-jān	jo	Ho	lāzawāl	meray	nabī
be	grant	of such	taste of burning of soul	which	Is	unending	my	Prophet

Let I be granted such taste of burning of soul which is permanent, O my Prophet, the Messenger of Allah (صلی اللہ عَلَیْہِ وَآلِہٖ وَسَلَّم)

میں نواح شب میں بھٹک گیا نئے سورجوں کی تلاش میں

mayn nawāḥ-i-shab mayn bhatak giyā na'ay sūrajon kī talāsh mayn

mayn	nawāḥ-i-shab	mayn	bhatak	giyā	na'ay	sūrajon	kī	talāsh	mayn
I	surroundings of the night	in	astray	had gone	new	suns	of	search	in

I had gone astray in the surroundings of the night insearch of the new suns.

کوئی روشنی کہ بدل سکے میری شب کا حال مِرے نبی

ko'ī raushanī keh badal sakay merī shab kā ḥāl meray nabī

ko'ī	raushanī	keh	badal	sakay	merī	Shab	kā	ḥāl	meray	nabī
some	light	which	change	could	my	Night	of	stae	my	Prophet

Any light (be granted to me) that may change The State Of (Affairs Of) My Night, O My Prophet, the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم)

کہیں نفرتیں کہیں رنجشیں کہیں خاک و خوں کی بارشیں

kahīn nafratayn kahīn ranjishayn kahīn khāk-o-khūn kī bārishayn

kahīn	nafratayn	kahīn	ranjishayn	kahīn	khāk-o-khūn	kī	Bārishayn
At times	there are hatreds	at times	there are grievances	at times	earth and blood	of	Rains

At times there are hatreds and at times there are grievances and still at another time there are rains of dust and blood

مِرے عہد میں ہے عجیب رنگ کا اشتعال مِرے نبی

meray `ahd mayn hay `ajīb rang kā 'ishti`āl meray nabī

meray	`ahd	mayn	hay	`ajīb	rang	kā	'ishti`āl	meray	nabī
my	age/period	in	is	strange	colour	of	provocation	O my	Prophet'

In my age there is strange colour of provocation, O My Prophet, the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)

مری زندگی کی کتاب میں سبھی حرف نعت کے حرف ہوں

merī zindagī kī kitāb mayn sabhī ḥarf na`t kay harf hon

merī	zindagī	kī	kitāb	mayn	sabhī	*Ḥarf*	na`t	kay	harf	hon
my	life	of	the book	In	all	letters	praise	of	letters	there should be

In the book of my life all letters be the letters of the Na`t only of (your excellency)

مرے ما و سال میرے نبی اسی ذکر و فکر میں ہو بسر

'isī zikr-o-fikr mayn hon basar meray māh-o-sāl meray nabī

'isī	zikr-o-fikr	mayn	hon	basar	meray	māh-o-sāl	meray	nabī
this very	remembrance and thinking	in	be	spent	my	months and years	my	Prophet!

and in this very remembrance and thinking be spent my months and years, O my Prophet, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)

جہاں کائنات مہکتی ہے جہاں شاخ نعت لہکتی ہے

jahan shakh-i-na`t lehakti hay jahān kā'ināt mehaktī hay

jahān	shākh-i-na`t	lehaktī	hay	jahān	kā'ināt	mehaktī	hay
Where there	the branch of na`t	waving	is	where there	the whole uuniverse	spreading fragrance	is

Where there the branch of na`t is waving and where the whole universe is spreading fragrance

کوئی نعت ہو اسی شہر میں ھے یہی سوال مِرے نبی

ko'ī na`t ho 'usi shehr mayn hay yehī sawāl meray nabī

ko'ī	na`t	ho	'usi	shehr	mayn	hay	yehi	sawāl	meray	nabi
any	poem in your excellency's praise	be there	that very	City	in	is	this	the question	O my	Prophet'

Let I be blessed to compose and recite a na`t in that very sacred City al-Madiah al-Munawwarah This is the charity I am begging O my prophet, the Messenger of Allah (صلّی اللہُ عَلیْہِ وَآلِہٖ وَسلّم) .

لکھے حرف زند بھی نعت میں ھے صبیح کی یہی آرزو

likhay ḥarf-i-zindah bhị na`t mayn hay Ṣabīḥ kī yehī 'ārzū

likhay	ḥarf-i-zindah	bhī	na`t	mayn	hay	Ṣabīḥ	kī	yehī	'ārzū
may he write	a living letter	also	na`t	in	is	Ṣabīḥ	of	this very	longing

May he write a living letter in na`t also This is the very longing of Sabih.

کوئی ایسی طرز سخن ملے پئے عرض حال مِرے نبی

ko'ī `aysī ṭarz-i-sakhun milay pa'ay `arḍ-i-ḥāl miray nabī

ko'ī	`aysi	ṭarz-i-sakhun	milay	pa'ay	`arḍ-i-ḥāl	miray	nabi
any	such	way of composition	be granted	for	expressing the state of offairs	my	Prophet

I may be granted any such manner of composing na`t for expressing the state of affairs, O my Prophet, the Messenger of Allah (صلّی اللہُ عَلیْہِ وَآلِہٖ وَسلّم)

O my Prophet (صلی اللہ علیہ وسلم)! What is my worth to write your sacred praise.

O my Prophet! Neither I possess any awareness of the temperament of letter nor I a sweet speaker.

O my Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) ! Dye me in your colour and bless my heart with your urge, grant me such a taste of burning soul which is unending.

O my Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) ! I lost my way in the vicinities of night in search of new suns. Bless me with a light that may change the state of my night.

O my Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) ! At places there are hatreds, at places there are grievances, and at places there are rains of dust and blood. There has arisen a flame of a strange colour in my period.

O my Prophet(صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) ! Be it so that In the book of my life all letters be the letter of your praise and all my months and years pass in this remembrance and in this ponderance.

O my Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) ! Where the branch of your praise moves and where whole universe becomes full of fragrance I may be blessed to compose a "Na`t" in that sacred city. This is the only thing I ask for.

O my Prophet(صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) ! May he (Ṣabīḥ) compose into your prose the living letters. Sabih has this extreme urge that he be blessed with such a manner of speech to express himself.

(11)

THAY `ĀLI MARTABAH SAB AMBIYĀ AWWAL SAY ĀKHIR TAK

تھے عالی مرتبہ سب انبیاء

THAY `ĀLI MARTABAH SAB ANBIYĀ

THAY	`ALĪ	MARTABAH	SAB	ANBIYĀ
were	high	ranking	all	Prophets
All prophets and Messengers of Allah (May peace andblessings of Allah be upon all of them) were high ranking				

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	SAY	ĀKHIR	TAK
the first	from	the last	to
from the first to the Last(صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)			

مگر سرکار سا کوئی نہ تھا

MAGAR SARKĀR SĀ KO'Ī NA THĀ

MAGAR	SARKĀR	SĀ	KO'Ī	NA	THĀ
But	the Chief	like that of	anyone	none	there was
but there was none like tht of the Chief (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم).					

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	SAY	ĀKHIR	TAK
the first	from	the last	to
from the first to the Last(صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)			

نکل آئیں گے حل سب مسئلوں کے

NIKAL 'ĀN'AYNGAY ḤAL SAB MAS`ALON KAY

NIKAL	'ĀN'AYNGAY	ḤAL	SAB	MAS`ALON	KAY
out	will come	solutions	all	the problems	of

Solutions of all problems will come out

حیات مصطفیٰ کو سوچنا

ḤAYĀT-I-MUSṬĀFĀ KO SOCHNĀ

ḤAYĀT-I-MUSṬĀFĀ	KO	SOCHNĀ
the life of the Chosen one (صلی اللہ علیہ وسلم)	to/over	Deeply think
Deeply think over the sacred life of the Chosen one, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم)		

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	SAY	ĀKHIR	TAK
the first	from	the last	to
from the first to the Last (صلی اللہ علیہ وسلم)			

اتارے جسم و جاں پر

UTĀRAY JISM-O-JĀN PAR

UTĀRAY	JISM-O-JĀN	PAR
allowed to descend	the body and soul	on
(It was he whose arrival in the world) caused the descending		

سارے موسم شادمانی کے

SĀRAY MAUSAM SHĀDMĀNĪ KAY

SĀRAY	MAUSAM	SHĀDMĀNĪ	KAY
all	seasons	happiness	of
of all the seasons of happiness			

بدل دی شہر ہستی کی فضاء

BADAL DĪ SHEHR-I-HASTĪ KĪ FIZĀ

BADAL	DĪ	SHEHR-I-HASTĪ	KĪ	FIZĀ
change	did	city of life	of	the atmosphere
(and) changed the (whole) atmosphere of the city of (this) life (from the worst to the most conducive for high morals and human values).				

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	SAY	ĀKHIR	TAK
the first	from	the last	to
from the first to the Last(صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)			

جنہیں امی لقب کہ کر

JINHAYN 'UMMĪ LAQAB KEH KAR

JINHAYN	'UMMĪ	LAQAB	KEH	KAR
To whom	Unlettered	titled	say	did
Whom giving the title "Unlettered"				

زمانہ یاد کرتاہے

ZAMĀNAH YĀD KARTĀ HAY

ZAMĀNAH	YĀD	KARTĀ	HAY
the people of the time	remembering/keeping in memory	has	been
remember the people of the time			

و ہی ہیں حامل علم خدا

WUHĪ HAYN ḤĀMIL-I-`ILM-I-KHUDĀ

WUHĪ	HAYN	ḤĀMIL-I-`ILM-I-KHUDĀ
he	it is	the carrier of the Divinely revealed knowledge
It is he (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم) who is the carrier of the Divinely revealed knowledge.		

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	SAY	ĀKHIR	TAK
the first	from	the last	to
from the first to the Last.			

فرشتوں نے میری لوح عمل پر

FARISHTON NAYN MERĪ LAUḤ-I-`AMAL PAR

FARISHTON	NAYN	MERĪ	LAUḤ-I-`AMAL	PAR
angels	by	my	tablet of deed	on
Angels have on my deed sheet				

روشنی رکھدی

RAUSHANĪ RAKH DĪ

RAUSHANĪ	RAKH	DĪ
the light	put	have
put the light		

ثناء خوان محمد لکھ دیا

THANĀ KHAWĀN-I-MUḤAMMAD LIKH DIYĀ

THANĀ	KHAWĀN-I-*MUḤAMMAD*	LIKH	DIYĀ
praise	reciter of Muhammad (صلی اللہ علیہ وسلم)	written	have
They have written me (in that deed sheet) as a praise reciters of Ḥaḍrat Muḥammad (صلی اللہ علیہ وسلم).			

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	SAY	ĀKHIR	TAK
the first	from	the last	to
from the first to the Last.			

ملی ہے کاسۂ فن کو میرے

MILĪ HAY KĀSA'-I-FAN KO MERAY

MILĪ	HAY	KĀSA'-I-FAN	KO	MERAY
got	has	the begging cup of art	to	my
My art has been given				

خیرات طیبہ سے

KHAYRĀT ṬAYBAH SAY

KHAYRĀT	ṬAYBAH	SAY
charity	Taybah (the sacred city of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم)	from
(a drop of) charity from Taybah (the sacred city of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم)		

میرا دیوان ہے ان کی عطاء

MERĀ DIWĀN HAY 'UN KĪ `AṬĀ

MERĀ	DIWĀN	HAY	'UN	KĪ	`AṬĀ
my	collection of poems	is	him	Of	the Grant
My poetical compositions collection is all his grant					

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	**SAY**	**ĀKHIR**	**TAK**
the first	from	the last	to
from the first to the Last(صلی اللہ علیہ وسلم)			

بہار نعت سے باغ سخن

BAHĀR-I-NA`T SAY BĀGH-I-SUKHAN

BAHĀR-I-NA`T	SAY	BĀGH-I-SUKHAN
the spring of na`t	By	The garden of poetry
By the effect of the spring of na`t the garden of poetry		

لہکا صبیح ایسا

LEHKĀ ṢABĪḤ 'AYSĀ

LEHKĀ	ṢABĪḤ	'AYSĀ
blossomed	O Sabih!	in such a manner
blossomed O Sabih! in such a manner		

تروتاز رہی فصل نوا

TAR-O-TĀZAH RAHI FAṢL-I-NAWĀ

TAR-O-TĀZAH	RAHI	FAṢL-I-NAWĀ
fresh and full of nectar	remained	the crop of voice of expression
that the crop of the voice of expression remained fresh and full of nectar.		

اول سے آخر تک

AWWAL SAY ĀKHIR TAK

AWWAL	**SAY**	**ĀKHIR**	**TAK**
the first	from	the last	to
from the first to the Last(صلی اللہ علیہ وسلم)			

All prophets of God were of high ranks from the first to the last but there was none like the Messenger of Allah (صلّی اللهُ علیہِ وآلہٖ وسلّم) from the first to the last.

Solutions will come forward within no time concerning all problems, when you will consider into the life of the Messenger of Allah (صلّی اللهُ علیہِ وآلہٖ وسلّم) from the first to the last.

All seasons of joy were endowed to the body and the soul and changed the atmosphere of the city of life from the first to the last.

To whom all people remember by the title "Unlettered" is admittedly the carrier of the knowledge of God from the first to the last.

Angels put light on the tablet of my deed and recorded me therein as the eulogizer of Muhammad, the Messenger of Allah (صلّی اللّٰہُ علیہ وسلّم) from the first to the last.

My bowel of art has been filled with the charity received from Taybah.

My total achievement in poetry is his bestowal from the first to the last.

O Sabih! The garden of poetry became pleasantly green by the spring of the poems in praise of the Messenger of Allah (صلّی اللّٰہُ علیہ وسلّم) that the crop of voice remained ever fresh from the first to the last.

(12)

MANZIL-I-QURB-I-KHUDĀ MAYN WOH WAHĀN TAK POHANCHAY

منزل قرب خدا میں

MANZIL-I-QURB-I-KHUDĀ MAYN

MANZIL-I-QURB-I-KHUDĀ	MAYN
the destination of nearness to Allah	In
In the destination of nearness to Allah	

و کہاں تک پہنچے

WUH KAHĀN TAK PUHANCHAY

WUH	KAHĀN	TAK	PUHANCHAY
He (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)	where	uptill	reached
uptil where he (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم) reached			

فاصلے گھٹ کے جہاں

FASLAY GHAT KAY JAHĀN

FASLAY	GHAT	KAY	JAHĀN
distances	Reduced	to	the extent where
where distances reduced			

دوھی کماں تک پہنچے

DO HĪ KAMAN TAK PUHANCHAY

DO	HĪ	KAMAN	TAK	PUHANCHAY
two	only	Bows	uptil	reached
to the extent of two bows only.				

نور سرکار دوعالم کو پکارا میں نے

NŪR-I-SARKĀR-I-DO-`ĀLAM KO PUKĀRĀ MAYN NAYN

NŪR-I-SARKĀR-I-DO-`ĀLAM	KO	PUKĀRĀ	MAYN	NAYN
the light of the Chief of both the worlds	To	called	I	…
I had called the light of the Chief of both the worlds				

جب اندھیروں کے قدم وادی جاں تک پہنچے

Jab Andhayron Kay Qadam Wādī-ī-Jān Tak Puhunchay

Jab	Andhayron	Kay	Qadam	Wādī-ī-Jān	Tak	Puhunchay
When	darkness	of	steps	valley of life	till	reached
When the steps of darkness reached the valley of life						

کاسۂ جاں میں لئے نور کی لوکی خیرات

KĀSA-I-JĀN MAYN LI'AY NŪR KĪ LAU KĪ KHAYRĀT

KĀSA-I-JĀN	MAYN	LI'AY	NŪR	KĪ	LAU	KĪ	KHAYRĀT
Begging cup of life	in	Taking	light	of	falme	of	charity
Taking charity of flame of light in the begging cup of life							

جو گدا ان کے درفیض رساں تک پہنچے

JO GADĀ 'UN KAY DAR-I-FAYZ-RASĀN TAK PUHANCHAY

JO	GADĀ	'UN	KAY	DAR-I-FAYZ-RASĀN	TAK	PUHANCHAY
That	begger	him	of	door of blessing showering	till	Reaches
A beggar who reaches to his door of blessing showering						

روشنی گنبد خضراء کی ملی جنت میں

ROSHANĪ GUMBAD-I-KHAZRĀ KĪ MILĪ JANNAT MAYN

ROSHANĪ	GUNBAD-I-KHAZRĀ	KĪ	MILĪ	JANNAT	MAYN
Light	the Green Tomb	of	was found	Paradise	in
Light of the Green Tomb was found in the Paradise					

شہر طیبہ ترے انوار کہاں تک پہنچے

SHEHR-I-ṬAYBAH TERAY ANWĀR KAHĀN TAK PUHANCHAY

SHEHR-I-ṬAYBAH	TERAY	ANWĀR	KAHĀN	TAK	PUHANCHAY
O the Sacred City !	Your	lights	where	uptil	reached
O the Sacred City (Al-Madinah al-Munawwarah)! How far did reach your lights.					

پا شکستہ ہے غلام اور سفر ہے دشوار

PĀ SHIKASTA HAY GHULĀM AUR SAFAR HAY DUSHWĀR

PĀ	SHIKASTA	HAY	GHULĀM	AUR	SAFAR	HAY	DUSHWĀR
feet	broken	is	slave	and	journey	is	difficult
Your humble servant has extremely tired and the journey is difficult							

ہو کرم آپ کا تو شہراماں تک پہنچے

HO KARAM ĀPKĀ TO SHEHR-I-'AMĀN TAK PUHANCHAY

HO	KARAM	ĀPKĀ	TO	SHEHR-I-'AMĀN	TAK	PUHANCHAY
be	grace	your's	then	City of asylum	uptil	he may reach
it is by your grace that he may reach the City of Asylum.						

ایک اک گام پہ روشن کرو مدحت کے چراغ

AYK IK GĀM PEH RAUSHAN KARO MIDḤAT KAY CHIRĀGH

AYK	IK	GĀM	PEH	RAUSHAN	KARO	MIDḤAT	KAY	CHIRĀGH
each	one	step	on	lit	do	praise	of	lamps
At every step lit a lamp of the praise of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم)								

نعت کی روشنی پھیلاؤ جہاں تک پہنچے

NA`AT KI RAUSHANI PHAYLA'O JAHAN TAK PUHANCHAY

NA`AT	KI	RAUSHANI	PHAYLA'O	JAHAN	TAK	PUHANCHAY
praise	of	light	spread	where	uptil	it may reach
Spread the light of praise of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم) to the maximum reach of you						

جب بھی آیا ہے صبیح اسم محمد لب پر

JAB BHĪ ĀYĀ HAY ṢABĪḤ ISM-I-MUḤAMMAD LAB PAR

JAB	BHĪ	ĀYĀ	HAY	ṢABĪḤ	ISM-I-MUḤAMMAD	LAB	PAR
When	ever	come	has	O Sabih!	Name of Ḥaḍrat Muḥammad (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)	lip	over
Whenever the Name of Ḥaḍrat Muḥammad, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم) has come on my lips							

قافلے حرف کے معراج بیاں تک پہنچے

QĀFLAY ḤARF KAY MI`RĀJ-I-BAYĀN TAK PUHANCHAY

QĀFLAY	*Ḥarf*	KAY	MI`RĀJ-I-BAYĀN	TAK	PUHANCHAY
caravans	letters	of	ascension of expression	uptil	reached
the caravans of letters have reached uptil the ascension/height of expressions.					

In the covering of the destination of proximity to God he reached to such extent that the distance reduced and remained equal to two bows.

I called the light of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) when the darkness stepped in the valley of soul.

Having the charity of light in the bowel of life returned the beggars who had reached up-till the door of his blessing.

The light of the Green Tomb was obtained in Paradise. O City of Taybah how far did reach your lights.

The servant has the tired feet while the journey is very difficult. If there be your blessing only then we would reach the city of peace.

Lit the lamps of the praise of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) at every pace and spread the light of "Na`t" to the maximum extent it may reach.

O Sabih! Whenever the Sacred name Muhammad the Messenger of Allah (صَلَّی اللّٰہ عَلَیْہ وَسَلَّم) has come on my lips, the caravans of letters reached the ascension of expression.

(13)

KHATM HONAY HĪ KO HAY DAR BADARĪ KĀ MAUSIM

ختم ھونےہی کو ھے در بدری کا موسم

KHATM HONAY HĪ KO HAY DAR BADARĪ KĀ MAUSIM

KHATM	HONAY	HĪ	KO	HAY	DAR	BADARĪ	KĀ	MAUSIM
ending	is	just	To	Is	home	to home	of	season
The period of wandering from door to door is about to come to an end								

جلد دیکھونگا مین شہر نبوی کا موسم

JALD DEKHŪNGĀ MAYN SHEHR-I-NABAWĪ KĀ MAUSIM

JALD	DEKHŪNGĀ	MAYN	SHEHR-I-NABAWĪ	KĀ	MAUSIM
soon	Will see	I	City of the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)	of	season
Soon I will see season of the City of the the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)					

فرش پر عرش کے حالات سنائے هم کو

FARSH PAR `ARSH KAY ḤĀLĀT SUNĀ'AY HAM KO

FARSH	PAR	`ARSH	KAY	ḤĀLĀT	SUNĀ'AY	HAM	KO
earth	on	Throne	of	states	disclosed	us	to
He disclosed to us the states of the Throne on the earth							

ان کے آنے سے بے خبری کا موسم

'UN KAY 'ĀNAY SAY GIYĀ BAY KHABARĪ KĀ MAUSIM

'UN	KAY	'ĀNAY	SAY	GIYĀ	BAY	KHABARĪ	KĀ	MAUSIM
him	of	arrival	On	disappeared	lack of	knowledge	of	season
On his arrival the season of lack of knowledge disappeared								

آپ نے آکے بتائے ہیں بصیرت کے رموز

ĀP NAYN ĀKAY BATĀ'AY HAYN BAṢĪRAT KAY RUMŪZ

ĀP	NAYN	ĀKAY	BATĀ'AY	HAYN	BAṢĪRAT	KAY	RUMŪZ
You	..	came	Told	have	insight	of	indications
YOU CAME AND TOLD THE HIDDEN INDICATIONS OF INSIGHT							

آپ سے سب کو ملا خوش نگہی کا موسم

ĀP SAY SAB KO MILĀ KHUSHNIGAHĪ KĀ MAUSIM

ĀP	SAY	SAB	KO	MILĀ	KHUSHNIGAHĪ	KĀ	MAUSIM
you	from	all	To	got	good vision	of	season
From you all got the season of good vision.							

ان کی نسبت سے دعاؤں کا شجر سبز ہوا

'UN KĪ NISBAT SAY DU`ĀON KĀ SHAJAR SABZ HUWĀ

'UN	KĪ	NISBAT	SAY	DU`ĀON	KĀ	SHAJAR	SABZ	HUWĀ
Him	of	link	by	prayers	of	tree	green	became
By the grace of the link with him the tree of prayers became green								

ورنہ ٹلتا ھی نہ تھا بے ثمری کا موسم

WARNAH TALTĀ HĪ NA THĀ BAY THAMARĪ KĀ MAUSIM

WARNAH	TALTĀ	HĪ	NA	THĀ	BAY	THAMARĪ	KĀ	MAUSIM
otherwise	turn	going to	not	was	lack of	fruitbearing	of	season
Otherwise the situation has reached to the extent that the fruitless season was not going to take a turn.								

گنبد سبز کو چوما تو نظر نے پایا

GUMBAD-I-SABZ KO CHŪMĀ TO NAẒAR NAY PĀYĀ

GUMBAD-I-SABZ	KO	CHŪMĀ	TO	NAẒAR	NAY	PĀYĀ
Green Tomb	to	kissed	then	vision	..	found
After kissing of the Green Tomb the vision found						

حق شناسی کا ثمر دید وری کا موسم

ḤAQSHANĀSĪ KĀ THAMAR DIDAHWARĪ KĀ MAUSIM

HAQSHANĀSĪ	KĀ	THAMAR	DIDAHWARĪ	KĀ	MAUSIM
recognition of truth	of	fruit	vision	of	season
the fruit of recognition of the truth and the season worthy to be seen.					

تنگ دامانی پہ شرمند ہوں اپنی ہی صبیح

TANG DĀMĀNĪ PEH SHARMINDAH HŪN APNĪ HĪ ṢABĪḤ

TANG	DĀMĀNĪ	PEH	SHARMINDAH	HŪN	APNĪ	HĪ	ṢABĪḤ
Narrowness	of sheet	on	shameful	am	own	of my	Ṣabiḥ
Sabih! I am ashamed of the narrowness of my own begging sheet							

دین میں انکی کہاں ورنہ کمی کا موسم

DAYN MAYN 'UNKĪ KAHĀN WARNAH KAMĪ KĀ MAUSIM

DAYN	MAYN	'UNKĪ	KAHĀN	WARNAH	KAMĪ	KĀ	MAUSIM
grant	in	His	where	otherwise	reduction	of	season
otherwise there is no season of reduction in his grant							

The season of wandering is going to end and soon I shall see the season of the city of the the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

He told us the states of the Throne on the earth and thus the season of unawareness ended.

He disclosed the secrets of insight on his arrival and it is he who blessed all with the season of goodly vision.

by his link the tree of prayers became green otherwise the season of fruitlessness was not going to an end.

On kissing the Green tomb the vision got the fruit of knowing the truth and the season of fruit bearing.

O Sabih! I am ashamed over my own narrow capacity to receive his grants otherwise there is no dearth at all in the season of his granting.

(14)

WAṢF LIKHNĀ ḤUZŪR ANWAR KĀ

وصف لکھنا حضورانورکا

Wasf	Likhna	Huzur –i-	Anwar	Ka
attribute	To write	Of Excellency	The most luminous	Of
To write the attribute of the most luminous excellency				

ھے تقاضا یہ میرے اندر کا

Hay	Taqaza	Yeh	Mayray	Andar	Ka
Is	The requirement	This	Mine	inside	of
Is the requirement of my innerself					

و ھیں آئینہ جمال ایسا

Wuh	Hayn	A’inah	Jamal	Aysa
He	is	mirror	Of beauty	Such
He (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) is such a mirror of beauty				

عکس ھے جس میں آئینہ گر کا

`Aks	Hay	Jis	Mayn	A’inah	Gar	Ka
reflection	There is	Which	in	mirror	Maker	Of
In which there is reflection of the mirror Maker.						

آپ کا جو نہیں ھمارا نہیں

Ap	Ka	Jo	Nahin	Hamara	Nahin
your	of	Who	Is not	our	Is not
Anyone who is not your is not our.					

ھے یہ اعلان ربِّ اکبر کا

Hay	Yeh	I`lan	Rabb	-i-	akbar	Ka
Is	This	declaration	Lord	of	Great	Of
This Is The Declartion Of The Great Lord						

دشمنوں کی زباں تک پہنچا

Dushmanon	Ki	Zuban	Tak	Pohuncha
enemies	of	Tongue	uptil	Reached
There has reached even upon the tongue of the enemies				

تذکر اُن کے خُلق اطہرکا

Tazkarah	Un	Kay	Khulq	-i-	Athar	Ka
mention	him	of	Moral	of	pure	Of
The mention of his most most pure moral.						

جس میں ان کی ثناء کے دیپ جلیں

Jis	Mayn	Un ki	Thana	Kay	Dip	Jalayn
That which	in	his	praise	of	lamps	Are lit
Where the lamps of his praise are lit						

ہیں اُجالے مُقدَّر اس گھر کا

Hayn	Ujalay	Muqaddar	Us	Ghar	Ka
are	lights	fate	that	house	Of
The lights are the fate of that house.					

میرے طاق دُعا میں ھے روشن

mayray	Taq	-i-	du`a	Mayn	Hay	Raushan
my	Shelf	Of	Prayer	In	There is	Luminous
In the shelf of my prayer there is luminous						

اِک چراغ اسمِ پاک سرور کا

Ik	Chiragh	Ism	-i-	pak	Sarwar	Ka
a	lamp	name	of	Holy	The leader	Of
A lamp of the sacred name of the Leader (*Sallallahu `alayhi wa `ālihi wasallam*).						

بخش دے جو سوال سے پہلے

Bakhsh	Day	Jo	Sawal	Say	Pehlay
Grant	gives	who	begging	from	Before
Where grant is given before asking for it					

ھُوں گدا اُس در مُخَیِّر کا

Hun	Gada	Us	Dar	-i-	Mukhayyir	Ka
Am	begger	Of that	Gate	of	generosity	Of
I am a begger at that gate of generosity.						

گل نظار صحنِ جاں میں کِھلے

Gul	Naẓẓārah	Ṣiḥn	-i-	jān	mayn	Khilay
Flower	scene	Compound	of	Soul	in	May blossom
May it be so that there blossoms a scene flower in the compound of my soul						

دیکھ لوں میں بھی در پیمبر کا

Daykh	lūn	Mayn	Bhī	Dar	Payambar	Kā
See	May	I	Also	Door	Prophet	Of
I may also see the the door of the Holy Prophet (صَلَّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم).						

کون ھے اے صبیح ان کا مثیل

Kon	Hay	'Ay	Ṣabīḥ	'Un	Kā	Mathīl
Who	Is	O	Sabih!	him	of	like
O Sabih! Who is the like of him?						

ھے تَصَوُّر محال ھَمسَر کا

Hay	taṣawwur	maḥāl	Hamsar	kā
is	concept	impossible	any equal	of
To imagine of an equal is impossible.				

To write the attribute of the Messenger of Allah (صَلَّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم) is a requirement of my inner self.

He is such a mirror of beauty in which reflects the Mirror Maker.

"Any one who is not your is not Our" is the announcement made by the Great Lord Almighty.

There has reached even upon the tongue of the enemies the mention of the most pure morals of him [i.e. of the Messenger of Allah (صَلَّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم)].

In a house where the lamps of his praise are lit, the lights (glory and splendour) are the fate of such house.

In the shelf of my prayer a lamp is luminous of the Good name of the leader, the Messenger of Allah (صَلَّی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

May the Flower of scene blossom in the compound of my soul. Be it so that I may also be blessed to see the door of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) .

O Sabih! Who is the like of him ? Even to imagine his equal is impossible.

(15)

KHĀK KO `AẒMAT MILĪ SŪRAJ KĀ JAUHAR CHAMKĀ

خاک کو عظمت ملی سورج کا جوھر چمکا

Khak	ko	Azmat	mili	suraj	ka	jauhar	Chamka
earth	to	Greatness	Was granted	sun	of	essence	Brightened
The earth was blessed with gretness and the essenceof the sun brightened.							

آپ کیا آئے کہ ہستی کا مقدر جاگ اٹھا

ap	kiya	A'ay	Keh	hasti	Ka	Muqaddar	Jag 'uththa
he	what	arrived	that	life	of	fortune	Became apparent
How he arrived that the fortune of the life became apparnt.							

تیرگی سے خوف کھا کر جب پکارا آپ کو

Tirgi	Say	Khauf	Kha kar	Jab	Pukara	Ap	Ko
darkness	from	Fear	apprehending	when	called	him	To
Whenever I called him apprehending darkness							

جسم و جاں میں روشنی کا اک سمندر جاگ اٹھا

Jism-o-jan	Mayn	Raushani	Ka	Ik	Samundar	Jag	'uththa
Body and soul	in	Light	of	an	ocean	woke	Up
There woke up an ocean of light inside my body and soul.							

جب ہوئی انکی صداقت کو شہادت کی طلب

Jab	Hu'I	Unki	*Ṣadaqāt*	Ko	shahadat	Ki	talab
When	became	His	truthfulness	to	evidence	of	Demand
Whenever his truthfulness demanded testimony							

ہاتہ میں بو جہل کے ہر ایک کنکر جاگ اٹھا

Hath	Mayn	Bu Jahl	Kay	Har ayk	kankar	Jag	'uththa
hand	In	Abū jahl	of	each	pebble	woke	Up
Each Pebble Spoke Within The Closed Palm Of Abū Jahl.							

رو کے سویا ھی تھا میں یاد پیمبر میں ابھی

ro	kay	Soyā	hī	Thā	Mayn	Yād-i-payambar mayn	Abhi
weeping	after	slept	just	was	I	In remembrance of the Holy Prophet (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)	Just
I had just slept after weeping in remembranceof the Holy Prophet (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)							

جب ھوا در پیش مدح مصطفیٰ کا معرکہ

jab	huwa	darpaysh	Madh-i-mustafa	ka	Ma`rakah
when	There came	Before	The praise of the Chosen one	of	Expedition
When there came the expedition of the praise of the Chosen one (*Ṣallallahu `alayhi wa 'ālihī wasallam*)					

ذھن کے میدان مین لفظوں کا لشکر جاگ اٹھا

Zihn	kay	Maydan	Mayn	Lafzon	Ka	Lashkar	Jag 'uththa
mind	of	Field	in	words	of	army	Appeared
An army of the words appeared in the field of mind.							

قفلے جب بھی مدینے کے نظر آئے صبیح

Qaflay	Jab bhi	madinay	kay	Nazar a'ay	Sabih
Caravans	whenever	Madinah	of	Were seen	O Sabih!
O Sabih! Whenever the caravans ready to proceed to Madinah Munawwarah were seen					

قلب مضطر کسمسایا دیدۂ تر جاگ اٹھا

qalb	-i-	muztar	Kasmasaya	Dida	-i-	tar	Jag 'uththa
heart	of	perturbed	Was moved	eye	full of	tear	Woke up
The perturbed heart was moved and the eyes started shedding tears.							

منزلِ اِحساس کی راھیں مُنوّر ھو گئیں

Manzil-i-ihsas	Ki	Rahayn	Munawwar	Hoga'in
The destination of feeling	of	ways	enlightened	Became
The ways of the destination of feeling became enlightened				

سوچ کے آئینے میں اِک نُور پَیکر جاگ اُٹھا

Soch	Kay	A'inay	Mayn	Ik	Nur	Paykar	Jag 'uththa
thinking	of	Mirror	In	a	light	body	Woke up
And in the mirror of thinking a there appeared a body of light.							

The earth was blessed with greatness and the essence of the sun was awakened. How he arrived that the fortune of the life became apparent.

Whenever I called him apprehending darkness, a sea of light appeared in the body and the soul.

When his truthfulness demanded testimony each pebble spoke within the closed palm of Abu Jahl.

I had just slept after weeping that in the wet eyes appeared the scene of the Green Tomb.

When there came the expedition of the praise of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) an army of words appeared in the field of mind.

O Sabih! as and when the caravans ready to proceed towards al-Madinah al-Munawwarah were seen, the perturbed heart was moved and the tears appeared in the eyes.

The ways of feeling became enlightened and there appeared a body of light in the mirror of thinking.

(16)

ASHKON KĪ CHĀDAR CHEHRAY PAR ĀNKHON MAYN GUMBAD `ĀLĪ HAY

اشکوں کی چادر چہرے پر آنکھوں میں گنبدِ عالی ھے

ashkon	ki	chadar	Chehray	par	Ankhon mayn	Gumbad-i-`ali	Hay
tears	of	sheet	face	upon	In the eyes	High tomb	There is

There is a sheetof tears on the face while the high tomb is in the eyes

خوابوں کا نگر آباد رھے خوابوں میں سنہری جالی ھے

Khawabon	Ka	Nagar	Abad rahay	Khawabon	Mayn	Sunahri jali	hay
dreams	of	Town	May remain fully inhabited	dreams	in	Golden net	There is

Let townsof dreaqms remain fully inhabited as there is the golden net in the dreams

رحمت کے رنگ انوکھے ھیں بکشش کی شان نرالی ھے

Rahmat	Kay	Rang	Anokhay hayn	Bakhshish	Ki shan	Nirali	Hay
mercy	of	colours	Are strange	forgiveness	Splendour of	strange	Is

Colours of mercy are strange, glory of generosity is unique,

اس در کی عطائیں کیا کہنا جس در پر وقت سوالی ھے

Us	Dar	Ki `ata'ayn	Kiya kehna	Jis dar par	waqt	sawali	Hay
that	door	Grants of	What to talk	On such door	time	beggar	Is

What to talk of that door where the time is also a beggar.

محشر کے جلتے لمحوں کا خوف اور مسلماں ھو کے ھمیں

Maḥshar Kay	jaltay	lamḥon	Kā khauf	aur	Musalmān	Ho kay	Hamayn
of the Resurrection	burning	moments	Fear of	and	Muslim	being	To us

Fear of the burning moments of Day of Resurrection while we are by the Grace of Allah beleivers in Him,

اشکوں سے نبی نے اُمَّت کی هر فردِ عَمَلؔ دهو ڈالی هے

Ashkon say	Nabi nay	Ummat ki	Har fard-i-`amal	Dho dali hay
With tears	The Holy Prophet (صَلّٰی اللهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم)	Of the Ummah	Every sheet deed	Has washed away.

The Messenger of Allah (صَلّٰی اللهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم) has washed out every deed sheet of the Ummah.

صحرا کوئی را میں آ نہ سکا کوئی آندهی چُهو کر نہ جا سکی

Ṣeḥrā Ko'ī	Rāh mayn	Nah 'a sakā	ko'ī 'andhī	Chhū kar	Nah jā sakī
Any Desert	In the way	Could not come	Any wind	After touching	Could not go back

No desert could come in the way and no wind after touching could go back

اس نام کی برکت سے زند آواز اذان بلالی هے

'is Nām kī barkat say	zindah	Āwāz	-i-	*Azān*	-i-	Bilālī	Hay
By the blessing of this name	alive	voice	of	call for prayer	of	*Ḥaḍrat* Bilāl (*raḍiyallāhu ta`ālā `anhu*)	is

By the blessing of this name the voice of the call for prayer of *Ḥaḍrat* Bilal (*raḍiyallāhu ta`ālā `anhu*) is alive

اس ابر کرم کا طالب هوں جو گلشن جاں سیراب کرے

'is	'abr-i-karam	kā	ṭālib	hūn	jo	Gulshan-i-jān	sayrāb karay
That	Cloud of generosity	of	seeker	I am	That which	The garden of soul	irrigates

I am the seeker (*ṭālib*) of that cloud of generosity that irrigates the garden of soul.

میں ایک شَجَرؔ هُوں آیسا شَہَا جو بَرگ و ثَمَر سے خالی هے

mayn	'ayk	Shajar	hūn	'aysā	shahā	jo	barg-o-thamar say khālī hay
I	a	tree	am	such	O King!	that which	is devoid of leaf and fruit.

O King! I am such a tree which is having no leaf and no fruit.

ھے جسم و جان کا ھر گوشہ روشن روشن مہکا مہکا

Hay jism-o-jān	ka	har	gosha	raushan	raushan	mehkā	mehkā
is body and soul	of	every	corner	bright	(Over) bright	Fragrant	(Over) fragrqant
Every corner of the body and soul is bright and full of fragrance							

لگتا ھے قِرطاس دِل پر کوئی نَعت اُترنے والی ھے

Lagta hay	Qirtas-i-dil	par	Ko'i	Na`t	utarnay	wali	hay
It seems	the paper of heart	on	some	Na`t	descend	about to	is
It seems as if on the paper of heart some Na`t is about to descend.							

بے پوچھے فرشتے لوٹینگے یہ کہ کر لحد سے میری صبیح

Bay puchhay	farishtay	Lautayn gay	Yeh keh kar	Lahd	say	mayri	Sabih!
Without putting any question	The angels	Shall return	after Saying this	grave	from	my	O Sabih!
Without putting me any question the angels shall go back from my grave saying: O Sabih!							

یہ جسم مدینے والا ھے یہ روح مدینے والی ھے

yeh	jism	Madinay wala hay	Yeh	ruh	Madinay	wali	hay
This	body	is of Madinah	This	soul	Madinah	of	is
This body belongs to Madinah, this soul belongs to Madinah.							

Sheet of tears on the face while the high tomb is in the eyes. Let town of dreams remain fully inhabited as there is the golden net in the dreams.

Colours of mercy are different, glory of generosity is unique, what to talk of the grants of this door, where even the time is standing as a begger.

Fear of the burning moments of Day of Resurrection while we are by the grace of Allah believers in Him. Beware! the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) has washed out every deed sheet of the Ummah.

No desert could come in the way, no wind could come and touch, it is due to blessing of that sacred name Muhammad, the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) that the voice of Bilal still survives throughout.

I am seeker of the same cloud of generosity which irrigates the garden of the soul. O king [Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)] I am such a tree that is branch less and fruitless.

Every corner of my body and is full of light and fragrance and it seems to me as if some verses composed in praise of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) are about to be imprinted on the page of my heart.

O Sabih! Angels will go back from my grave without putting me any question and they will declare: This body is having a link with al-Madinah al-Munawwarah and this soul has a link with al-Madinah al-Munawwarah.

(17)

KHUDĀ HĪ JĀNAY HAMAYN KIYĀ KHABAR KEH KAB SAY HAY

خدا ہی جانے ہمیں کیا خبر کہ کب سے ہے

khudā	hī	jānay	hamayn	kiyā	khabar	keh	kab say hay
God	alone	knows	To us	What	information	that	Since when exists
God alone knows, we have no knowledge, since when there exists							

جو ان کے ذکر کا رشتہ ھمارے لب سے ھے

jo	'unkay zikr	kā	rishtah	hamāray	lab	say	hay
That which	their remembrance	of	relation	our	lip	with	is

The relationship of his remembrance that which exists with our lips.

نہ ان سے پہلے کوئی تھا نہ ان کے بعد کوئی

nah	'unsay	pehlay	ko'ī thā	nah	'unkay	ba`d	ko'ī
Neither	him	before	There was any	nor	him	after	any

Neither before him there was any prophet nor there shall be any prophet after him (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)

جدا جہاں میں نبی کا مقام سب سے ھے

judā	Jahān mayn	Nabī	kā	muqām	sab	say	hay
distinct	In the world	Prophet	of	station	all	from	is

The station of the Holy Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) is distinct from everyone in the world.

ھو دل کا نور نگاھون کا نور علم کا نور

ho	Dil kā nūr	Nigāhon	kā	nūr	`ilm	kā	nūr
Maybe	The light of heart,	eyes	of	light	knowledge	of	light

May be the light of the heart, the light of the eyes , the light of the knowledge,

ھر ایک نور کو نسبت ما عرب سے ھے

Har 'ayk	nūr	ko	nisbat	Māh-i-	`Arab	say	hay
To every	light	to	relationship	moon of	Arabia	with	is

Every light is related with the moon of Arabia

میری پکار در سیدالوریٰ تک ھے

mayrī	pukār	dar-i-Sayyidul-Warā	tak hay
My	call	The door of the Sayyidul-wara (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)	Is uptil

My call is uptil the door of the Sayyidul-Wara (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)

میرا سوال اسی شا خوش لقب سے ھے

Mayrā	suwāl	'usī	Shāh-i-	khush	laqab	say	hay
My	Humble petition	the same	King	good	title	to	is

My humble petition is before the same Good Ttiled King

نگا بند نوازی تجھے درودوسلام

<table>
<tr><td>Nigāh</td><td>-i-</td><td>bandah</td><td>nawāzī</td><td>tujhay</td><td>Durūd</td><td>-o-</td><td>salām</td></tr>
<tr><td>vision</td><td>of</td><td>servant</td><td>sympathising</td><td>on you be</td><td>the blessings</td><td>and</td><td>the peace.</td></tr>
<tr><td colspan="8">To cast on me a glance whereby the humble servants are sustained. May peace and blessings of Allah Almighty be upon you (for ever).</td></tr>
</table>

کہ تیرا لطف زیادہ میری طلب سے ھے

<table>
<tr><td>Keh</td><td>tayrā</td><td>Luṭf</td><td>Ziyādah</td><td>mayrī</td><td>ṭalab</td><td>say</td><td>hay</td></tr>
<tr><td>That</td><td>your</td><td>Kindness</td><td>more</td><td>my</td><td>requirement</td><td>than</td><td>Is</td></tr>
<tr><td colspan="8">That your kindness is more than my demand.</td></tr>
</table>

صبیح کو بھی اجازت ھو باریابی کی

<table>
<tr><td>Ṣabīḥ</td><td>ko</td><td>bhī</td><td>'ijāzat</td><td>ho</td><td>bāryābī</td><td>kī</td></tr>
<tr><td>Sabih</td><td>to</td><td>also</td><td>permission</td><td>May have</td><td>audience</td><td>Of</td></tr>
<tr><td colspan="7">Sabih may also be granted permission of audience (in your excellency's Court)</td></tr>
</table>

حضور آپ سے یہ التماس ادب سے ھے

<table>
<tr><td>ḥuḍūr</td><td>'āp</td><td>say</td><td>yeh</td><td>'iltimās</td><td>'adab</td><td>say</td><td>hay</td></tr>
<tr><td>Excellency</td><td>you</td><td>from</td><td>this</td><td>request</td><td>Full decorum</td><td>with</td><td>is</td></tr>
<tr><td colspan="8">This is the prayer before your excellency with full respect.</td></tr>
</table>

God knows, we know not, since when there is link of our lips with his remembrance.

Neither there was anyone before him, nor there will be anyone after him, distinct from all in the world is the rank of the Messenger of Allah (صلّی اللہ علیہ وآلہ وسلّم).

Be it the light of the heart, the light of the eyes or the light of the knowledge, each light has a link with the moon of Arabia.

My call is at the door of the Sayyid al-Wara [Chief of Beyond, the Messenger of Allah (صلّی اللہ علیہ وآلہ وسلّم)]. I am begging from the same king who bears the best title.

Many salutations to the generous sight whose kind grant is much more than my demand.

Let Sabih be also permitted to pay a call to your court and O my Chief! I am making this submission most humbly.

(18)

NAẒAR KAY RAYGZĀRON KO MATĀ`-I-NAQSH-I-PĀ DAY DO

نظر کے ریگزاروں کو متاعِ نقش پا دےدو

naẓar	kay	Ragzāron	ko	Matā`-i-	naqsh-i-	pā	daydo
sight	of	deserts	to	property of	print of	foot	give
Give to the deserts of the sight the property of the foot print.							

میں ہوں تاریک راہوں میں اجالوں کو پتا دے دو

mayn	hun	tarik	rahon	mayn	’ujalon	ko	pata daydo
I	am	dark	ways	in	lights	to	inform
I am in the dark ways inform the lights							

اِس عہدِ جَبر میں ہر سُو محبّت کی اذاں گُونجے

’is	a`hd	-i-	jabr	mayn	muḥabbat	kī	*Azān* gūnjay
this	period	of	oppression	in	love	of	call may echo
In this period of oppression call of love may echo							

ہمیں ایسی دعا پھر اے حبیب کبریا دے دو

hamayn	’aysī	du`ā	phir	’ay	ḥabīb	-i-	kibriyā daydo
to us	such	supplication	again	O	the favourite	of	the Great give
O the Most Favourite of Allah, the Great! Again supplicate for us (before Allah Almighty)							

جہالت کے اندھیروں کی فصیلیں جس سے گر جائیں

Jahālat	kay	’andhayron	kī	faṣīlayn	jis	say	gir jā’ayn
Ignorance	of	darkness	of	boundaries	which	by	may fall down
whereby the boundaries of darkness of ignorance may fall down							

مرے ہاتھوں کہ ایسا علم کا روشن دیا دے دو

meray	hāthon	ko	'aysā	`ilm	kā	roshan	diyā daydo
my	hands	to	such	knowledge	of	luminous	lamp give

Kindly give into my hands such luminous lamp of knowledge.

پھرے ھیں در بدر اے رحمت عالم کرم کر دو

phiray	hayn	dar	ba dar	'ay	Raḥmat-i-`ālam	karam	kardo
walked	have	from door	to doo	O	the mercy of the world	generosity	act with

O the mercy for the whole world (صلّی اللہُ علیْہ وَآلہٖ وَسلّم) ! We have wandered from one door to another (but all in vain and now have come to your door). Kindly be generous to us.

سمیٹو قرب کی چادر میں قدموں میں جگہ دیدو

samayto	qurb	kī	chādar	mayn	qadmon	mayn	jagah daydo
Wrap	closeness	of	sheet	in	feet	in	give a space

Kindly wrap us in the sheet of closeness and provide us some space under your feet.

سنا ھے دامن عصیاں کو دھوتے ھیں آنسو بھی

sunā	hay	dāman	-i-	`iṣiyān	ko	dhotay hayn	'ānsū bhī
is	heard	sheett	of	sins	to	do wash	the tears as well

It has been heard that even the tears shed do wash the sheet of sins.

مری آنکھوں کو بھی اک چشمۂ آب بقا دے دو

merī	'ānkhon	ko	bhī	'ik chashma	-i-	'Āb-i-baqā	day do
my	eyes	to	also	a fountain	of	the water of survival	grant

Kindly grant to my eyes as well a fountain of the water of survival.

و جس پر چل کے طرز حضرت حسّان ملتی ھے

wuh	jis par	chal kay	ṭarz-i-	Ḥaḍrat	-i-	Ḥassān	milti hay
that	on which	by walking	style of	ḥadrat	of	Ḥassān	becomes available

By following which the style of *Ḥaḍrat* Ḥassān is granted

مرے لفظون کو ایسی شاھرا ارتقاء دے دو

meray	lafzon	ko	’aysī	shahrāh-i-	-i-	’irtiqā	day do
my	words	to	such	highway	of	evolution	grant
Bless my words with such a high way of evolution.							

لکھے سب پھول جیسے لفظ سوچے چاند سے مضموں

likhkhay	sab	phūl	jaisay	lafẓ	sochay	chānd say	mazmūn
write	all	flower’s	like	words	think	moon like	subjects
He may write all words which are as polite as flowers and think all such subjects which are as bright as the moonlight.							

صبیح نعت گو کو نعت کا لہجہ نیا دے دو

Ṣabīḥ	-i-	Na`t go	ko	na`t	kā	lehjah niyā	daydo
Sabih	of	composer of na`t	to	Na`t	of	new accent	give
To Sabih the composer of Na`t, bless with a new accent of na`t.							

To the deserts of vision grant the property of footprints,
I am on the dark paths guide me to the lights,
Let the call of love echo in this age of compulsion,
O the Favourite of Allah! Bless us with such a prayer once again,
Whereby the walls of darkness of ignorance fall down,
Be kind enough to bless me with such a bright knowledge,
O Mercy for the worlds! We have been wandering hither and thither,
Be merciful to us,
Wrap us in the sheet of closeness and grant us a place in your feet,
I have heard that the tears also wash the cloth of sins,

Be kind enough and grant my eyes a spring of nectar,
Kindly bless my words with such evolutionary grand way,
By walking over which I may have an access to the manner of Hadrat Hassan,
Grant Sabih, the composer of Na`t an accent of such a na`t wherein he had written all worlds like the flowers and bless him to imagine (and think) subjects like moon.

(19)

NAZAR ĀTAY HAIN PHŪL SAB KAY SAB

نظر آتے ہیں پھول سب کے سب

Naẓar	ʾātay	hayn	phūl	sab	kay	sab
sight	coming	are	flowers	all	of	All
All together appear flowers						

حرف نعت رسول سب کے سب

Ḥarf	-i-	Na`t	-i-	Rasūl	sab	kay	sab
Words	of	Na`t	of	Messenger	all	of	All
The words of the Na`t of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) all together.							

ان کی تقلید کر کے سیکھے ہیں

ʾUnki	taqlīd	Karkay	Sīkhay	Hayn
his	following	doing	learnt	Have been
Following him have been learnt				

رہبری کے اصول سب کے سب

Rahbarī	Kay	ʾuṣūl	sab	kay	sab
leadership	of	principles	all	of	All
The principles of leadership all together.					

آپ کے فلسفے کے بعد حضور

'ap kay	falsafay	kay	Ba'd	Ḥuḍūr
Your	philosophy	of	after	excellency
After your philosophy Your Excellency,				

فلسفے ہیں فضول سب کے سب

Falsafay	Hayn	Fuḍūl	sab	kay	sab
Philosphies	Are	Futile	all	of	All
All other philosphies are futile altogether.					

انکے آنے سے پہلے اہل عرب

Unkay	'anay	say	pehlay	Ahl	-i-	'Arab
his	arrival	from	before	Peole	of	Arabia
Before his arrival the people of Arabia						

تھے ظلم و جہل سب کے سب

Thay	Ẓulūm	-o-	jahūl	sab	kay	sab
Were	darkness	and	Ignorance	all	of	All
Were in darkness and ignorance all together.						

مہروما ونجوم وکہکشاں

Mehr	-o-	māh	-o-	nujūm	-o-	Kehkashān
sun,	and	moon	and	stars	and	galaxy
The sun, the moon, the stars and the galaxies						

پائے اقدس کی دھول سب کے سب

Pā'ay	'aqdas	kī	dhūl	sab	kay	sab
foot	sacred	of	Dust	all	of	All
Were all the dust of the sacred foot altogether.						

مقتدی تھے امامِ اقصیٰ کے

Muqtadī	thay	Imām	-i-	Aqṣā	Kay
Standing behind	were	The Imam	of	Masjid Aqsa	Of
Behind the *Imām* who led the congregation on the Night of Ascension at the Masjid Aqsa were standing in lines					

انبیاء و رسل سب کے سب

Anbiyā	-o-	rusul	sab	kay	sab
Prophets	and	Messengers	all	of	All
The prophets and the messengers all tgether.					

شعر جو نعت کے کہیں ہیں صبیح

Shi`r	Jo	Na`t	kay	Kahayn	Hayn	Ṣabiḥ
Verses	That	Na`t	of	spoken	Are	Sabih
O Sabih! The verses of na`t that which have been composed						

کاش و ہوں قبول سب کے سب

kāsh	Wuh	hon	qabūl	Sab	Kay	Sab
Haply	Those	are	accepted	All	Of	all
Haply those are accepted all together.						

All the worlds used in the composition of Na`t of the Messenger of Allah (صَلَّی اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) appear to be flowers,

We have learnt all principles of leadership by following him [the Messenger of Allah (صَلَّی اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)],

After your philosophy, all other philosophies are futile,

Before his arrival all people of Arabia were in darkness and ignorance,

The Sun, the Moon, the Stars, the Galaxies are all the dust of his sacred feet,

All the prophets and messengers were standing in line behind the leader [the Messenger of Allah (صَلَّی اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)] of the congregational prayer on the night of Ascension,

O Sabih! May it be so that all those verses which were used in composition of "Na`t" be accepted.

(20)

ḤUZŪR 'AYSĀ KO'Ī INTIẒĀM HO JĀ'AY

حضور ایسا کوئی انتظام ہوجائے

ḥuḍūr	'aysā	ko'ī	intiẓām	ho	jā'ay
Excellency	such	some	arrngement	Become	available
Excellency, some such arrangement may become available					

سلام کے لئے حاضر غلام ہو جائے

Salām	kay	li'ay	ḥāḍir	ghulām	ho	jā'ay
greeting	to	offer	present	servant	become	May
That this humble servant may call upon your excellency to offer his salam.						

میں صرف دیکھ لوں اک بار طیبہ کو

Mayn	ṣirf	Daykh lun	'ik bār	Ṣubḥ	-i-	Ṭaybah	Ko
I	only	see	once	morning	of	Taybah	to
Only once I may see the morning of Taybah							

بلا سے پھر میری دنیا کی شام ہو جائے

Balā say	phir	mayrī	dunyā	Kī	Shām	ho	jā'ay
No worry	thereafter	my	world	Of	Evening	takes	place
I least worry, if thereafter the evening of my world sets in.							

تجلیات سے بھر لوں میں اپنا کاسۂ جاں

tajalliyyāt	say	Bharlūn	Mayn	Apnā	Kāsa	-i-	jān
emanations	with	fill	I	My	Cup	of	soul
I will fill cup of my soul with emanations							

کبھی جو انکی گلی میں قیام ہو جائے

Kabhī	jo	'unkī	galī	mayn	qiyām	Ho	jā'ay
anytime	if	his	street	in	stay	becomes	possible
If ever stay becomes possible in his street.							

حضورآپ جو سن لیں تو بات بن جائے

ḥuḍūr	'āp	Jo	sun layn	to	bāt	ban	jā'ay
Excellency	you	if	hear	Then	Matter	right	will set
Excellency, if you hear my submissions, the matter will be set right.							

حضورآپ جو کہ دیں تو کام ھو جائے

hudūr	‘āp	jo	Keh dayn	to	kām	Ho	jā'ay
Excelency	you	if	say	then	work	accomplished	become
Excellency, if you direct the work will be accomplished.							

حضور آپ جو چاھیں تو کچھ نہیں مشکل

hudūr	‘āp	jo	chāhayn	To	Kuchh	Nahin	Mushkil
Excellency	you	if	Are pleased	Then	Any thing	Is not	Difficult
Excellency, if you are pleased then nothing is difficult							

سمٹ کرفاصلہ یہ چند گام ھو جائے

Simat	Kar	fāṣlah	yeh	Chand	Gām	Ho	jā'ay
Squeezing	By act of	distance	this	a few	Steps	may	become
This distance would squeeze and become a few steps.							

ملے مجھے بھی زبان بوصیری و جامی

Milay	Mujhay	bhī	Zubān	-i-	Būṣīrī	-o-	Jāmī
Given	to me	as well	the tongue	Of	Busiri	and	Jami
I may also be blessed to have the tongue of Busir and Jami (*raḥmatullāhi ‘alayhima*)							

میرا کلام بھی مقبول عام ھو جائے

Mayrā	Kalām	bhī	Maqbūl	-i-	‘ām	Ho	jā'ay
My	speech	also	popular	Among	masses	may	Become
My speech may also become generally popular.							

مزا تو جب ھے فرشتے یہ قبر میں کہ دیں

Mazā	to	jab	hay	farishtay	Yeh	Qabr mayn	keh dayn
Tasteful	then	when	is	anges	this	In the grave	Say
The tasteful affair will be when the angels in the grve say:							

صبیح مدحت خیرالانام ھو جائے

Ṣabīḥ	Midḥat-	-i-	khayr	-ul-	'Anām	ho	Jā'ay
Sabih!	Praise	of	the best of	All the	creatures	be	Made
O Sabih! "The praise of the best of all the creatures may be made."							

O the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)! There may be some such arrangement that this humble servant would have attended your sacred Court.

Be it so that I may see once the morning of Taybah and there after I am not worried if it is the last evening of my life in this world.

Be it so that I fill the bowl of my soul with reflections of his sacred light if I have a chance to stay in his street.

O the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) if you give audience I will get full redressal of all my grievances, and if you say a word it would settle all my affairs.

O the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)! If you so desire, all these distances will constrict and the destination will be at a few steps.

Be it so, that I am blessed with such speech as was bestowed upon Busiri and Jami and be it so that my words also gain general popularity.

O Sabih! How graceful will it be if the angels ask me in the grave for reciting a poem composed by me in praise of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) .

(21)

KHAWĀB ROSHAN HOGA'AY MEHKĀ BAṢĪRAT KĀ GULĀB

خواب روشن ہوگئے مہکا بصیرت کا گلاب

khawāb	Raushan	Ho	Ga`ay	mehkā	baṣirat	kā	Gulāb
Dreams	enlightened	be	Came	fragranced	innersight	of	Rose
Dreams have bewcome enlightened and the rose of innersight has frangrnced.							

جب کھلا شاخ نظر پر انکی رویت کا گلاب

jab	Khila	Shākh-i-nazar	Par	unki	*ru`yat*	ka	Gulab
when	blossomed	Branch of sight	On	his	vision	Of	Rose
When the the rose of vision blossomed on the brnch of sight.							

گفتگو خوشبو کے لہجے میں سکھائی آپ نے

Guft	gu	Khushbu	Kay	lehjay	Mayn	Sikha'i	`apnay
To convermtac	Mutually	Fragrance	Of	tone	in	taught	He

He taught to conversate in the tone of frgrance.

خار نفرت چن لئے دی کر محبت کا گلاب

Khar	-i-	Nafrat	Chun li'ay	dayker	Muhabbat	ka	Gulab
Thorns	of	Hatred	Were pickedup	In exchange with	love.	of	rose

Thorns of hatred were picked up in exchange of the rose of love.

خلق کی خوشبو تمام ادوار میں رچ بس گئی

Khulq	ki	Khushbu	tamam	adwar	Mayn	rach bas	Ga'i
morals	of	The fragrance	In all ages	Ages	in	fully absorbed	Was

The fragrance of morls was fully absorbed in all ages.

باغ ہستی میں کھلا یوں انکی شفقت کا گلاب

Bagh-i-hasti	Mayn	khila	yun	Unki	shafqat	ka	Gulab
the garden of life	in	blossomed	Like this	of his	affaction	of	rose

In this manner the rose of his affection blossomed in the garden of life.

زیست کے تپتے ہوئے صحرا میں وجہ سکون

Zist	kay	taptay hu`ay	sehra	Mayn	Wajh	-i-	Sukun
the life	of	burning	desert	in	Cause	of	Satisfaction

In the burning desert of life is the cause of satisfaction

ان کی یاد ان کی تمنا ان کی سیرت کا گلاب

Unki	Yad	Unki	Tamanna	Unki	Sirat	Ka	Gulab
His	remembrance	his	Longing	His	conduct	of	rose

The rose of his remembrance, longing and conduct.

ہر صدی ہر عہد کے گلشن کو انکی آرزو

Har sadi	Har	`ahd	Kay	gulshan	Ko	Unki	'arzu
Every century,	Every	period	of	garden	to	His	Lomging

The gardenof every century and every age is longing for him

ہر زمانے میں کھلا ہے انکی چاہت کا گلاب

Har zamanay	Mayn	Khila	Hay	Unki	chahat	ka	gulab
every age,	in	blossomed	has	his	fondness	of	rose

The rose of his fondness has blossomed in every age.

صندل آب و ھوا کیسے نہ ھو اس شہر کی

ṣandal	Āb	-o-	hawā	kaysay na ho	ʽus	shehr	kī
sandal	Water	and	climate	How could not be	that	city	of
How could not be sandal (fragrant and sweet) the water and climate of that city							

خاک طیبہ کا ھر ذر ھے جنت کا گلاب

Khak-i-Taybah	Ka	har	Zarrah	Hay	Jannat	ka	Gulab
Dust of Taybah	Of	every	Particle	is	Paradise	of	rose
Every particle of dust of Taybah is the rose of Paradise.							

نعت لکھتا ھوں صبیح انکی عطاء کے سائے میں

Na`t	Likhta hun	Sabih	Unki	`ata	kay	sa'ay	Mayn
Na`t	I write	O Sabih!	His	blessings	of	shadow	under
O Sabih! I compose Na`t in the shadow of his blessings							

ھے بیاض نعت کا ھر شعر رحمت کا گلاب

Hay	Bayāz-i-	Na`t	kā	har shi`r	Raḥmat	kā	Gulāb
Is	the notebook of	Na`t	of	Every verse	mercy	of	rose
Every verse of the notebook of Na`t is a rose of Mercy.							

Dearms became enlightened and the rose of insight became full of fragrance,
When the rose of his sight blossomed on the branch of vision,
He taught conversation in the accent of fragrance and picked up all thorns by giving the rose of love,
The fragrance of good morals penetrated in all ages and in this way the rose of his affection blossomed in the garden of life,
His remembrance and longing for him, and the rose of his good conduct are cause of peace and rest in the burning desert of life,
The garden of every century and every age has a longing for him and the rose of attraction towards him has blossomed in every age

Why not the atmosphere of this city be blended with the fragrance of Sandal,
Every particle of the earth of Tayba is the rose of Paradise,
O Sabih! I compose "Na`t" under the shadow of his grant and every verse of my note book of "Na`t" is a rose of mercy.

(22)

ZARRAY BHI US KO DIDA-I-BINA KI ROSHNI

ذرے بھی اسکو دیدۂ بینا کی روشنی

zarray	Bhī	usko	dīda	-i-	bīnā	kī	raushnī
particles	also	For him	eye	of	sight	of	Light
Even particles are light for the eyesight for him							

ہاتھ آئے جسکو انکے کف پا کی روشنی

hāth	Ā'ay	jisko	unkay	Kaf	-i-	pā	Kī roshanī
becomes	available	To whom	his	Bottom	of	The foot	Light of
Whom the light of the bottom of his foot becomes available.							

کیسے بیان ہو میرے آقا کی روشنی

kaysay	Bayān	Ho	meray	āqā	Kī	roshnī
How	stated	Could it be	my	Lord	of	Light
In what manner could be described the light of my lord						

صرف ایک شہر طیبہ منور نہین کوئی

Ṣirf	ayk	Shehr	ṭaybah	munawwar	nahīn	Ko'ī
only	singly	city	Taybah	luminous	Is not	Just
Only City of Taybah is not just luminous						

جنت میں بھی ہے گنبد خضراکی روشنی

jannat	mayn	bhi	hay	Gumbad-i-Khazra	ki	roshni
Paradise	In	also	There is	The Green Tomb	Of	The lightf
There is lso in the Paradise the lightof the Green Tomb.						

سایہ کسی کو کیسے نظر آئے آپ کا

sayah	kisi	Ko	Kaysay	nazar	A`ay	'ap	Ka
shadow	anyone	to	How	apparent	May become	him	Of

How could any person see his shadow

سایہ ھے خود ھی محفل دُنیا کی روشنی

saya	Hay	khud	hi	Mahfil-i-dunya	ki	Roshni
The shadow	is	itself	by	The assembly of the world	of	Light

When the shodow itself is the light of the assembly of the world.

عرش بریں پہ جلوے کچھ ایسے بکھر گئے

`Arsh	-i-	barin	Peh	jalway	kuchh	aysay	Bikhar ga'ay
Throne	of	high	on	emanations	some	such	spread

On the High Throne the emanations spread in such a anner

اب تک ھے دن کا دل شب اسرا کی روشنی

Abtak	hay	din	kā	dil	Shab-i-Isrā	kī	Roshnī
Till this time	There is	day	of	heart	The Night of Ascension	of	The light

That till todate the lightof the night of the ascension is the heart of the day.

کیوں نہ یقیں ھو نزع میں جلووں کی بھیک کا

Kiyun	nah	Yaqin	ho	Naza`	mayn	jalwon	Ki bhik ka
Why	not	certitude	be	Last breath process	during	emanations	Begging of

Why it should not be certain that the begging of the emanations at the moment of extraction of the soul

بیمار کا توحق ھے مسیحا کی روشنی

Bimar	ka	To	Haqq	hay	masiha	ki	Roshni
The sick	of	when	The right	It is	Masiha	of	Light

When it is the right of a sick person to beg for the light (of health) from the Divinely Blessed Physician.

تاریکی لحد اسے کیا چیز ھے صبیح

Tariki-i	-i-	lahad	Usay	kiya	chiz	hay	sabih
The darkness	of	The grave	To him	what	thing	is	O Sabih!

O Sabih! What can be the fear of darkness of the grave to a

جِس قلب میں ہو حُسن سَراپا کی رَوشنی

jis	Qalb	Mayn	ho	Husn-i-sarapa	ki	Roshni
that	heart	In which	There is	All beautiful	Of	Light
A heart in which there is the light of the All beautiful.						

Even particles are light for the eye sight for him who is blessed with the light of his footprints,
How can the light of My Lord be stated when even the Moon, the Light and the Sun are laying their eyes in His ways,
It is not Taybah the only city that has been enlightened,
Even the light of the green tomb is present in the Paradise,
How can His shadow be visible to any one as it is His shadow which is the light of the whole assemblage of the world,
The reflections scattered over the High Throne in such a manner that till today the heart of the day is the light of Ascension,
Why the grant of charity be not certain at the time of last breath as it is the right of a sick person to have the light of the Masiha,
O Sabih! What is the worry of darkness of grave to a person in whose heart is present the light of His graceful personality.

(23)

KARAM KAY RĀZ KO `ILM-O-KHABAR MAYN RAKHTAY HAYN

کرم کے راز کو علم و خبر میں رکھتے ھیں

karam	kay	raz	ko	`ilm-o-khabar	mayn	rakhtay	Hayn
generosity	of	secrets	to	Knowledge and information	in	keeping	They are

The secret of generosity is kept in knowledge and information

جو لوگ گنبد خضرا نظر میں رکھتے ھیں

Jo	log	Gumbad-i-	khazra	Nazar	Mayn	rakhtay	Hayn
By those	People who	Green	Tomb	view	in	Keeping	are

By those people who keep in their vision the Green Tomb.

جنون عشق محمد جو سر میں رکھتے ہیں

Junun	-i-	`Ishq-i-*Muḥammad*	Jo	Sar	Mayn	rakhtay	Hayn
Fantasticity	of	Love of *Muḥammad* (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)	who	mind	in	keeping	Are

Those people who are keeping the fantisticity of the love of *Muḥammad* (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) in their minds

دعائیں اپنی حدود اثر میں رکھتے ھیں

Du`a'ayn	Apni	Hudud	-i-	athar	Mayn	rakhtay	Hayn
prayers	Their	limits	Of	effect	in	keep	They are

Are keeping their prayers within the limits of their effectiveness.

خداشناسی کی منزل میں پیروان رسول

khuda	Shnasi	ki	Manzil	Mayn	Payrawan	-i-	Rasul
Divine	recognition	of	The destination	In	followers	of	The Messenger

In the destination of the Divine recognition the followers of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم)

چراغ علم و عمل رہگذر میں رکھتے ہیں

Chiragh	-i-	`ilm-o-	`amal	Rahguzar	Mayn	rakhtay	Hayn
lamp	of	Knowledge and	action	The way	on	keepin	Are
Are keeping on the way the lamp of knowledge and action.							

جو اہل دل ہیں مدینے کی سمت جاتے ہیں

Jo	Ahl-i-dil	hayn	Madinay	Ki	Simt	jatay	Hayn
Those	People of the heart	are	Madinah	of	The direction	going	are
Those people of the heart who go towards the direction of Madinah							

متاع نعت بھی زاد سفر میں رکھتے ہیں

Mata`	-i-	Na`t	Bhi	Zad-i-safar	Mayn	rakhtay	Hayn
property	of	Na`t	also	Provision of journey	among	keeping	They are
Are also keeping with them the property of Na`t as the provision of journey.							

کہاں ہم اور کہاں مدحت رسول صبیح

Kahan	ham	Aur	Kahan	Midhat	-i-	rasul	Sabih
Where	we	and	where	praise	of	The Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)	O Ṣabih!
Where we stand in the matter of our praising the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) O Sabih!							

اک ارتعاش سا قلب و جگر میں رکھتے ہیں

Ik	Irti`ash	sa	Qalb-o-	Jigar	Mayn	rakhtay	Hayn
a	shivering	Like	Heart and	liver	in	keeping	They are
They are having a feeling of shivering in their heart and liver.							

The people who keep in their view the Green Tomb, keep the secret of blessing in knowledge and information.

The people who keep in their mind the highest level of love of Muhammad [the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)] they possess a wonderful place in the world of skill.

By the link of the name of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) sinful like us keep their prayers within the boundaries of effectiveness.

On way to gnosis of Allah the followers of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) keep the lamp of knowledge and action lit on the Path.

Men of heart while proceeding towards al-Madinah al-Munawwarah keep with them the provision of "Na`t".

O Sabih! Look the difference between we poor people and the praise of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم). There is only a moving sensation that we have in our heart and soul.

(24)

JAB BHĪ HAM TAZKARA-I-SHEHR-I-PAYAMBAR LIKHKHAYN

جب بھی ہم تذکرۂ شہر پیمبر لکھیں

Jab bhi	ham	tazkara	-i-	shahr	-i-	payambar	likhkhayn
Whenever	we	the history	of	the city	of	the Messenger	write

Whenever we write the history of the city of the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)

اسکو بالائے زمیں خلد کا منظر لکھیں

'us ko	bālā	-i-	zamīn	khuld	kā	manẓar	likhkhayn
it	on the surface	of	the earth	Paradise	of	scene	write

We must write it as the scene of Paradise on the surface of the earth (land).

گفتگو یاد کریں کھول کے قرآن حکیم

Guft	gū	yād	karayn	khol	kay	Qur'ān	-ı-Ḥakīm
To say	and to reply	reemeber	do	opening	of	Qur'an	The wise

We must remember the conversation after opening the Holy *Qur'ān* full of wisdom

پھر انھیں لفظ و معانی کا سمندر لکھیں

Phir	’unhayn	lafẓ	-o-	ma`ānī	kā	samundar	likhkhayn
again	him	word	and	meanings	Of	ocean	write

Then we must write them as the ocean of words and meanings.

تلخ گفتار کا ماحول بدلنے کے لئے

talkh	guftār	kā	mā	ḥaul	badalnay	kay	li’ay
Bitter	Conversation	of	That which	Is surrounding	change	of	For

To change the atmosphere of bitter debate

تذکر آپ کے اخلاق کا کھل کر لکھیں

tazkarah	’āp	kay	’akhlāq	kā	khul	kar	likhkhayn
mention	his	of	morals	of	open	Manner	Write

We must mention his morals.

آوٗ آرام گہہ شہ کی بنائیں تصویر

ā’o	’ārām	gah	-i-	shāh	kī	banā’ayn	taṣwīr
come	resting	place	of	the king	of	make	picture

We should make a picture of the resting place of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)

ہاتہ کا تکیہ لکھیں خاک کا بستر لکھیں

hāth	kā	takiyah	likhhayn	khāk	kā	bistar	likhkhayn
hand	of	pillow	write	earth	of	bed	write

The pillow of hand and the bed of the dust

ہوگا الفاظ کی صورت میں نزول رحمت

hogā	’alfāẓ	kī	ṣūrat	mayn	nuzūl	-i-	raḥmat
will be	words	of	the form	in	descending	of	mercy

There will be descending of the mercy of in the form of the words.

اُن کی مِدحَت کو جو ہم اپنا مُقدَّر لکھیں

unki	midḥat	ko	jo	ham	’apnā	muqaddar	likhkhayn
his	praise	to	if	we	our	fate	write

If we mention his praise as our fate

بس یہ اِعزاز ہِی کافِی ہے شَفاعَت کو صَبیح

bas	yeh	i`zāz	hī	kāfī hay	shafā`at	ko	Ṣabīḥ
hence	this	distinction	alone	is sufficient	intercession	for	O Sabih!

Only this much distinction is sufficient for intercession on the Last Day, O Ṣabīḥ!

خُود کو پَیرَو حَسَّان سُخَن ور لکھیں

khud	ko	payraw	-i-	Ḥassān	-i-	sukhanwar	likhkhayn
ourselves	to	follower	of	Ḥassān	of	eloquent poet	write
We should write ourselves as the followers of Ḥassān bin Thābit (raḍiyallāhu ta`ālā `anhu) the eloquent poet of Arabic poetry							

Whenever we write down the history of the city of the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) we should describe it as the scene of Paradise on the earth.

We should remember his conversation opening the Holy Qur'ān and thereafter we should write him an ocean of words and meanings.

To change the atmosphere of bitter exchange of words we should write down the memorandum of his morals.

Come, let us draw a picture of the place of rest of the king [Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)] where his hand was his pillow and his bed was the earth.

There will be shower of mercy in the form of words when we will scribe his praise as our destiny.

O Sabih! Only this much honour is sufficient for intercession Ḥarf `Aṭf (letter of conjunction). we describe ourselves as the followers of Hassan, the poet laureate of the Prophetic Court.

(25)

MANZIL KA RAHNUMĀ HAY NISHĀN RĀSTĪ KĀ HAY

منزل کا رهنما هے نشاں راستی کا هے

manzil	kā	rahnumā	hay	nishān	rāstī	kā	hay
destination	of	guide	is	symbol	truth	of	is
(It) is leading towards the destination and (it) is a sign of truth							

هر نقش پا نبی کا دیا رهبری کا هے

har	naqsh-i-pā	nabī	kā	diyā	rahbarī	kā	hay
every	print of the foot (footprint)	the Holy prophet	of	lamp	guidance	of	is
Every footprint of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) is a lamp of guidance.							

و شہر علم و فضل و معراج فکر و فہم

wuh	shahr -i- `ilm	-o-	faḍl	wuh	mi`rāj -i- fikr	-o-	fahm
he	city of knowledge	and	superiority	he	climax of thought	and	understanding
He (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is the city of knowledge and excellence and he (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is the climax of thought and understanding.							

محور اسی کی ذات هر اک آگهی کا هے

meḥwar	usīkī	zāt	har	'ik	'āgahī	kā	hay
an axis	his	being	every	one	awareness	of	is
His being is the axis of each awareness.							

انسانیت کا اوج هے معراج مصطفی

'insāniyyat	kā	'auj	hay	mi`rāj	-i-	Muṣṭafā
humanity	of	climax	is	ascension	Of	*Ḥaḍrat Muḥammad* Mustafa (*Ṣallallahu `alayhi wa 'ālihī wasallam*)
The ascension of the Chosen one, *Ḥaḍrat Muḥammad* (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is the climax of humanity.						

یہ روشنی کی سمت سفر روشنی کا هے

yeh	raushanī	kī	simt	safar	raushanī	kā	hay
This	light	of	direction	journey	light	of	Is
This is a journey of the light towards the light.							

دل میں بسی ھے کیف حضوری کی آرزو

dil	mayn	basī	hay	kayf-i-	ḥuḍūrī	kī	'ārzū
heart	in	deeply penetrated	is	state of	presence	of	longing

A longing for having a state of being present has been deeply penetrated into the heart.

مدت سے منتظر یہ گدا حاضری کا ھے

muddat	say	muntaẓir	yeh	gadā	ḥāḍrī	kā	hay
long	since	awaiting	this	beggar	audience	of	Is

This beggar is awaiting audience since long.

کاسے مین میرے حرف شفاعت کو ڈال دیں

kāsay	mayn	mayray	ḥarf	-i-	shafā`at	ko	dāldayn
Begging cup	in	my	letter	of	intercession	to	Put

Kindly put in my begging cup a letter of intercession.

سرکار یہ سوال ہر ایک امتی کا ھے

sarkār	yeh	sawāl	har	'ayk	'ummatī	kā	hay
Your excellency	this	request	each	one	follower	of	is

Your excellency this is the request of each and every follower.

جلنے لگے ھیں میری نوا میں چراغ سے

jalnay	lagay	hayn	mayrī	nawā	mayn	chirāgh	say
burning	started	have	my	voice	in	lamps	like/similar to

Lamps like lights have started burning in my voice

جب سے لبوں پہ اسم گرامی نبی کا ھے

jab	say	labon	peh	ism-i-garāmī	nabī	kā	hay
since	when	lips	on	The most honourable name	prophet	of	There is

Since when there is on the lips the most honourable name of the Holy Prophet (صلی اللہ علیہ وآلہ وسلم).

صد شکر اے صبیح کہ توصیف مصطفیٰ

ṣad	shukr	'ay	Ṣabīḥ	keh	tauṣīf	-i-	Muṣṭafā
A hundred	thanks	O	Sabih!	that	eulogizing	of	The Chosen One

A hundred times thanks O Sabih! that the eulogizing of the Chosen one *Ḥaḍrat Muḥammad* Mustafa (*Ṣallallahu `alayhi wa `ālihī wasallam*)

عنواں میرے ادب کا میری شاعری کا ھے

'unwān	mayray	'adab	kā	mayri	Shā'irī	kā	Hay
subject	my	Literary work	of	my	poetry	of	Is
Is the subject matter of my literature and my poetry.							

It is leading to the destination and sign of rightness,
Every footprint of the Messenger of Allah (صَلَّى اللهُ عَلَيْہِ وَآلِہ وَسَلَّم) is a lamp of guidance,
He is the citu of knowledge and blessing,
He is the Ascension of thought and understanding,
It is his being which is the axes of every awareness,
The Ascension of the the Messenger of Allah (صَلَّى اللهُ عَلَيْہِ وَآلِہ وَسَلَّم) is the climax of humanity and it is a journey of light towards light,
A longing for having a state of being present in his company is deeply penetrated in the heart and this beggar is waiting for a call for attendance since long,
Your Excellency! it is a prayer of every follower of yours: Kindly pour into my bowel a word of intercession,
In my voice lamps have started litting whenever I have the name of the Messenger of Allah (صَلَّى اللهُ عَلَيْہِ وَآلِہ وَسَلَّم) on my lips,
O Sabih! hundreds of thanks are due as to praise the Messenger of Allah (صلّی اللّٰہ علیہ وسلّم) is the title of my literature and my poetry.

(26)

KAB CHHURĀYĀ NAHĪN HAM KO GHAM SAY KAB MUṢĪBAT KO ṬĀLĀ NAHĪN HAY

کب چھڑایا نہیں ہم کو غم سے کب مصیبت کو ٹالا نہیں ھے

kab	churāyā	nahīn	ham ko	gham	say	kab	muṣībat	ko	talā	nahīn hay
when	got released	not	us	grief	from	when	difficulty	to	removed	Has not

There has been no occasion when he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) had not got us released from grief and got removed our difficulty.

کب کڑی دھوپ میں مصطفیٰ نے سایہ کملی کا ڈالا نہیں ھے

kab	karī	dhūp	mayn	Muṣṭafā	nay	siyāh kamlī kā	dālā nahīn hay
when	severe	sunlight	in	Mustafa (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)		Shadow of the blanket	Has not put

There has been no occasion when *Ḥaḍrat Muḥammad* Mustafa (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) had not put on us the shadow of his blanket whenever there had been the piercing sunlight

ان کی رحمت کا کیا ٹھکانا دیکھ لے سوئے طائف زمانہ

'unkī	raḥmat	kā	kiyā	thikāna	daykh lay	sū-i-Ṭā'if	zamānah
his	mercy	of	what	extent	may see	towards Ṭā'if	all the people of the world

To what extent was his mercy, people may look towards Ta'if

موسم سنگ باری میں لب پر کیا دعا کا اجالا نہیں ھے

Mausam-i-sangbārī	mayn	lab	par	kiyā	Du`ā kā	ujālā	nahīn hay
season of pebbles throwing	during	lip	on	whether	of the prayer	light	is not there

When there was pebble throwing on the Holy Prophet (صلّی اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) from all sides by the people of Ta'if and even then he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) was so kind and merciful towards them that he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) was praying before Allah Almighty to bless them with guidance as they were not understanding the true message.

لاج رکھی گئی ہر صدا کی دلنوازی ہوئی ہرگدا کی

lāj	rakhkhī ga'ī	har ṣadā kī	dilnawāzī hu'ī	har	gadā	kī
honour	was maintained	of every voice	heart was blessed with peace	every	beggar	of

Every call was honoured and heart (and mind of) every beggar was blessed with peace (,comfort and fascination).

ہے سخی انکا دربار ایسا کسی سائل کو ٹالا نہیں ہے

hay	sakhī	unkā	darbār	aysā	kisī	sā'il	ko tālā nahīn hay
is	generous	his	court	such	any	seeker	has not been returned un paid

His courtsey is so generous that none of the seeker (*ṭālib*) returns unpaid.

گونج انکی ثنا کی رہی ہے ہر نبی نے خبر انکی دی ہے

gūnj	unkī	thanā	kī	rahī hay	har nabī nay	khabar unkī	dī hay
echo	of	praise	his	is continuous	every prophet	news of his arrival	has given

The echo sound of his praise is coming continuously and every prophet (before him) had given the gladtiding (good news) of his arrival. (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)

کوئی ایسا صحیفہ نہیں ہے جس میں انکا حوالہ نہیں ہے

ko'ī	aysā	ṣaḥīfah	nahīn hay	jismayn	unkā	ḥawālah	nahīn hay
any	such	scripture	is not there	in which	his	reference	is not there

There is no such scripture which does not possess his reference in it.

لڑکھڑاتا ہوا جب چلا ہوں بھیڑ نے راستہ دے دیا ہے

lurkharātā huwā	jab	chalā	hūn	bhīr	nay	rāstah	daydiyā hay
staggeringly	when	walked	I have	crowd	It is a particle affixed to a the name of the agent with a transitive verb in the past tense	way	has given

When I have walked staggeringly the crowd has given me the way.

را ہستی میں ان کے کرم نے کس جگہ پر سنبھالا نہیں ھے

rāh-i-hastī	mayn	unkay	karam	nay	kisjagah par	sanbhālā	nahīn hay
way of life	in	his	generosity	It is a particle affixed to a the name of the agent with a transitive verb in the past tense.	at what place	given support	has not

On the way of life there was no place where his generosity has not come to support me (i.e. it remained ever available to me).

ھے جہاں بھی حکومت خدا کی رحمتیں ھیں وھیں مصطفیٰ کی

hay	jahān bhī	ḥukūmat	khudā kī	raḥmatayn hayn	wahīn	muṣṭafā	kī
there is	wherever	the sovereignty	of God	there are kindnesses and mercies	there	Mustafa (*Ṣallallahu `alayhi wa 'ālihi wasallam*)	of

Wherever there is the sovereignty of God there is kindness and mercy of the Messenger of Allah (صَلَّی اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّم).

سارے عالم ھیں چشم کرم میں کس جگہ کملی والا نہیں ھے

sāray	`ālam	hayn	chashm-i-karam	mayn	kisjagah	kamlī wālā	nahīn hay
all	worlds	are	eyes of generosity	in	where	the wrapped in a blanket	there is not

All the worlds are in the vision of his generosity. There is no place in the universe for which the mercy of the blanket wearer (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is not available.

انکی مدحت پہ مأمور ھوں میں غیر کی مدح سے دور ھوں میں

unkī	midḥat	peh	ma'mūr	hūn mayn	ghayr kī madḥ say	dur hun	mayn
his	praise	on	commanded	am I	from praising anyone else	am away	I

I am commanded to praise him alone. I am far away from praising anyone else.

فکر و فن کو صبیح اپنے میں نے کبھی غزلوں میں ڈھالا نہیں ھے

fikr-o-fan ko	Ṣabīḥ	apnay mayn Nay	kabhī	ghazlon	mayn	dhālā	nahīn hay
To thoght and art	O Sabih!	of mine	ever	odes	in	moulded	have not

O Sabih! I have never moulded my thought and art into odes.

When did he not get us released from grief and when did he not remove the affliction and when did the chosen one [the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)] not put the shadow of his blanket on us in the piercing sunlight.

What is the extent of his mercy[i.e. the mercy of the Messenger of Allah (صَلّی اللہُ عَلَیہِ وَآلِہ وَسَلَّم), the whole world may look towards Ta'if when there was stone pelting on him and his lips were still praying good and guidance for the offenders and their progeny.

Every voice was honoured and every begger was given. His court of generosity was such that not a single begger went back empty hand.

There has remained echo of his praise and every prophet has given the news of his arrival. There is no Scripture in which he was not referred to.

When I proceeded waveringly the crowd gave me the way. There was not any place where his generous treatment had not given me a support in the way of life.

Wherever there is governance of Allah, there is mercy of the Chosen one [the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)]. All worlds are under his full of blessing vigilance and there is no place where the one wrapped in blanket [the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)] was not present.

I am appointed to praise him [the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)]and I am away from eulogizing any one else.

O Sabih! I have not moulded my thought and art into odes.

(27)

MARJĀN NAH YĀQŪT NAH LA`L-I-YAMANĪ MĀNG

مرجان نہ یاقوت نہ لعل یمنی مانگ

marjān	nah	yāqūt	nah	la'l	-i-	yamanī	māng
coral	nor	ruby	nor	pearl	of	Yemen	ask for
Neither ask for a coral, nor a ruby nor a pearl of Yemen.							

اللہ سے جذباتِ اویسِ قرنی مانگ

Allāh	say	jazbāt	-i-	Aways	-i-	Qarnī	māng
God	from	passions	of	Aways	of	Qarn	ask for
Ask for from Allah Almighty the passions of *Ḥaḍrat* Aways Qarnī (*raḍiyallāhu ta`ālā `anhu*).							

محشر کی تمازت سے نجات آج ھی پالے

Maḥshar	kī	tamāzat	say	nijāt	'āj	hī	pālay
Resurrection	of	heat	from	slavation	today	just	get
Get the salvation from the heat of the Day of Resurrection today.							

اس گیسوئے رحمت کی ذرا چھائوں گھنی مانگ

'us	gāysu	-i-	raḥmat	ki zarā	chhā'on	ghanī	māng
That	hair	of	mercy	a little of	shadow	dense	ask for
Just ask for a thick shadow of the hair of mercy.							

اس سے بڑی نعمت نہیں کونین مین کوئی

'is	say	barī	ni`mat	nahīn	kaunayn	mayn	ko'ī
this	than	bigger	favour	there is not	both the worlds	in	any
There is not any favour bigger than this							

سرکار سے سرکار کی بس ہم وطنی مانگ

sarkār	say	sarkār	kī	bas	ham	watanī	māng
excellency	from	excellency	of	only	co-	countrymanship	ask for
Ask for from his excellency the fellow countrymanship of his excellency.							

گم سم تھا در شہ پہ کہا آ کے کسی نے

gumsum	thā	dar-i-Shāh	peh	kahā	’ākay	kisī	nay
still and silent	was	the door of the king	at	said	having arrived at	someone	

I was standing still and silent at the door of the King that some one came and said:

قسمت سے یہ موقع ملا قسمت کے دھنی مانگ

qismat say	yeh	mauqa`	milā	qismat	kay	dhanī	māng
fortunately	this	opportunity	has become available	fortune	of	rich	ask for

Fortunately you have got this chance, hence O the rich in fortune do ask for.

مانگے گا تو جتنا بھی سوا پائیگا اِس سے

māngaygā	tū	jitnā	bhī	sawā	pā’aygā	’is	say
will ask for	you	as much	as	quarter and one	you will get more	than	it

To what extent you will ask for you will be given a quarter more than that you ask for.

دنیا میں ھے بس اک یہی دربار غنی مانگ

dunyā	mayn	hay	bas	’ik yehī	darbār	ghanī	māng
world	in	is	only	this single	court	generous	ask for

This alone is the generous court in the world, hence ask for (here from this Court),

واللہ کہ ہر نعمت کونین ملے گی

wallāh	keh	har	ni`mat	-i-	kaunayn	milay	gī
By God!	that	every	favour	of	both the worlds	become availbale	will

By God! Every favour of both the worlds will be come available to you

تُو صَدقۂ سَرکار حُسَینِی حَسَنِی مانْگ

tū	ṣadqah	-i-	sarkār	-i-	Ḥusaynī	Ḥasanī	māng
you	charity	of	the Court	of	*Imām Ḥusayn* (*raḍiyallāhu ta`ālā `anhu*)	*Imām* Ḥasan (*raḍiyallāhu ta`ālā `anhu*)	ask for
You ask for the charity for the sake of *Ḥaḍrat Imām* Ḥasan (*raḍiyallāhu ta`ālā `anhu*) and *Ḥaḍrat Imām Ḥusayn* (*raḍiyallāhu ta`ālā `anhu*).							

لطف اور بھی آئیگا صبیح ان کی ثناء کا

luṭf	aur	bhī	'ā'aygā	Ṣabīḥ	'unki	thanā	kā
subtle taste	more	also	will come	O Sabih!	his	praise	of
O Subih! The subtle taste of his praise will be felt more.							

حسان سے حسان کی شیریں سخنی مانگ

Hassān	say	Ḥassān	kī	shīrīn	sukhanī	mang
Hassan	from	Hassan	of	sweet	tone	ask for
You ask for Ḥassān's sweet tone from Ḥassān.						

Ask not for any marjān, yāqūt or Yemeni pearl. Only beg from Allah Almighty the passions of Owais Qarni.

Today, get salvation from the piercing sun heat of the Day of Resurrection by asking dense shadow of the hair of mercy.

There is no favour greater than this in both the worlds that you should ask for country fellow ship of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم) from the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم).

I was standing dead silent on the door of the king i.e. the Messenger of Allah (صَلَّی اللّٰہُ علیہ وسلّم) that some one came and said:

This chance is a great chance, do ask for and earnestly beg here.

Whatever you will ask for you will get more than that. In the whole world this is the only generous Court of grant.

By God, you will get every favour of both the worlds. Let your asking be for the sake of the two princes, namely, the Imam Hasan and the Imam Husayn.

O Ṣabīḥ! You will be more entertained when you will ask sweet words of Ḥassān from Ḥassān.

(28)

WUH QĀFILAY KAB BHATAK RAHAY HAYN

و قافلے کب بھٹک رہے ھیں

wuh	qāfilay	kab	bhatak	rahay	hayn
those	caravans	when	astray	going	are
How those caravans can go astray					

جو سبز گنبد کو تک رہے ھیں

jo	sabz	gumbad	ko	tak	rahay	hayn
that	green	tomb	towards	looking	continuously	are
that are looking towards the Green Tomb.						

ازل بھی ان کا ابد بھی ان کا

’azal	bhī	’unkā	’abad	bhī	’unkā
Eternity	also	his	perpetuity	also	his
Eternal beginnig and perpetuity both belong to him.					

سب آئینوں میں جھلک رہے ھیں

sab	’ā’inon	mayn	jhalak	rahay	hayn
all	mirrors	in	reflecting	continuously	are
Those are reflecting in all the mirrors.					

تمام اسم گرامی انکے

tamām	ism	-i-	grāmī	’un	kay
all	names	of	great respect	belonging to	him
All his respectable names					

بساط جہاں پر چمک رھے ھیں

basāt	-i-	jān	par	chamak	rahay	hayn
expanse	of	soul	on	shining	continuously	are
are continuously shining on the expanse of the soul.						

و سوز عشق نبی ھے دل میں

wuh	soz	-i-	`ishq	-i-	nabī	hay	dil mayn
such	burning	of	love	of	prophet	is	inside the heart
There is such burning of love of the Holy Prophet (صلی اللہ علیہٖ وآلہٖ وسلّم) is in side the heart							

ھزار الاؤدہک رھے ھیں

hazār	alā'o	dahak	rahay	hayn
a thousand	bonefires	burning	continuously	are
(that) a thousand bonefires are continuously burning.				

قدم اٹھے ھیں سوئے مدینہ

qadam	'uthhay	hayn	sū	-i-	Madīnah
steps	arisen	have	to	wards	Madīanh
Steps have arisen towards Madinah Munawwarah					

تمام رستے مہک رہے ھیں

tamam	rastay	mahak	rahay	hayn
all	wayas	in fragrance	continuously	are
and all ways are full of fragrance.				

زباں کو مِدحَت کی آرزو ھے

zubān	ko	midḥat	kī	'ārzū	hay
tongue	to	praise	of	longing	is
The tongue is longing for offering his respectful praise					

لہو میں نغمے ھمک رھے ھیں

lahū	mayn	naghmay	hamak	rahay	hayn
blood	in	songs	boiling	continuously	are
and in the blood the most respectful songs are boiling					

صبیح کیسے ادا ھو مِدحَت

Ṣabīḥ	kaysay	'adā	ho	midhat
O Sabih!	How	performed	could be	praise
O Ṣabīḥ! How could his praise be presented				

حروف لب پر اٹک رہے ھیں

hurūf	lab	par	'atak	rahay	hayn
letters	lips	on	stopping	continuously	are
when the letters are restraining themselves at the lips as a mark of full respect to the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم).					

How such caravans may go astray who are looking (with all due respect) towards the Green Tomb.

In all mirrors it is been reflected that the "azal" and the "abad" both belong to him.

All honourable Names of his excellency are shining over the expanse of the soul.

There is in the heart such a burning of love of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم) that a thousand bonfires are burning.

Steps are moving to wards Madinah Munawwarah and all the ways to Madinah Munawwarah have become fragrant.

The tongue is longing for reciting the praise and the songs are stretching forward in the blood (strain).

O Ṣabīḥ! How the praise could be expressed while the words are being stopped at the lips (as a mark of love and respect by the lips and also showing that the rquired high standard of love and resepect has not yet reached whereafter the words be permitted by the lips to come on the scene to express the praise of the Messenger of Allah (صلّی اللہ علیہٖ وآلہٖ وسلّم).

(29)

SHAB-I-GHAM MAYN SEḤR BAYDĀR KARDAY

شب غم میں سحر بیدار کردیں

shab	-i-	gham	mayn	seḥr	baydar	kardayn
night	of	grief	in	the morning	awake	make
In the night of grief, may make the morning awake.						

کرم کی اک نظر سرکار کردیں

karam	kī	'ik	naẓar	sarkār	kardayn
generosity	of	a single	glance	your excellency	may graciously cast
Your excellency may graciously cast a glance of of generosity.					

روان هیں کشتیان سوئے مدینہ

rawān	hayn	kishtiyān	sū	-i-	madīnah
proceeding	are	boats	to	wards	Madinah
The boats are proceeding towards the (sacred city of) Madinah Munawwarah.					

بھنور سے میرا بیڑا پار کردیں

bhanwar	say	mayrā	bayrā	pār	kardayn
whirlpool	from	my	boat	cross over	do
My boat may kindly be made to cross over the whirlpool.					

حصار جاں نوازی میں بلالیں

Ḥiṣār	-i-	jān	nawāzī	mayn	bulālayn
Fort	of	soul	satisfaction	in	may kindly call
Kindly call me in the fort where souls feel satisfaction (peace and comfort).					

مقدر سایۂ دیوار کردیں

muqaddar	saya	-i-	diwar	karday
destiny	shadow	of	the wall	may graciously be made
thae shadow of the wall of the masjid nabawi (*Ṣallal lahu alayhi wa ʻālihī wasallam*) may graciously be made my fortune and destiny.				

رہیں میرے افق پر چاند بن کر

rahayn	mayray	'ufaq	par	chānd	ban	kar
remain	my	horizon	on	moon	become	having
Kindly remain on my horizon as a moon						

منوّر عالمِ افکار کردیں

munawwar	`ālam	-i-	'afkār	kar dayn
luminous	world	of	thought	may gracously be made
and may very graciously make full of light my world of thought.				

زبان کے اس مسافر کو بھی آقا

zubān	kay	'is	musāfir	ko	bhī	'āqā
language	of	this	traveller	to	also	O my Master!
O my Master! (*Ṣallallahu `alayhi wa 'ālihī wasallam*) To this traveller of the language						

صراطِ خیر کا رَہوَارؔ کردیں

ṣirāṭ	-i-	khayr	kā	rahwār	kardayn
path	of	excellence	of	follower	may graciusly be made.
may graciously make the follower of the path of excellence.					

جہانِ مصلحت کوشاں میں ہوں

jahān	-i-	maṣlaḥat	koshān	mayn	hun
world	of	oppotinity	seekers	in	I am
I am in the world of the opportunity seekers					

صداقت کو مرا معیار کردیں

ṣadāqat	ko	merā	ma`yār	kardayn
Truthfulness	to	my	standard	may graciusly make
Kindly make truthfulness my standard.				

مرے آقا صبیحِ بے ہنرکو

meray	'āqā	Ṣabīḥ	-i-	bayhunar	ko
My	Master	Sabih	of	no art	to
O my Master (*Ṣallallahu `alayhi wa 'ālihī wasallam*) ! Sabih, the artless					

عطا کچھ نعتیہ اشعار کردیں

`aṭā	kuchh	na`tiyah	'ash`ār	kardayn
grant	some	praising	verses	may graciously do
some verses in your excellency's praise may very graciously be granted.				

Let there be dawned a morning in the full of grief night by casting a glance of mercy by your excellency, the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم) .
The boats have started proceeding towards Madinah Munawwarah,
Let my boat be brought out from the whirlpool.
Call me in the fort where souls are blessed,
Let shadow of wall be destined for me.
Enlighten the world of thoughts (in such a manner) that they may stay at my horizon becoming moons.
O My Lord! Make this traveller of loss the ambling horse of the path of excellence (and virtue).
I am (living) in the world of those who are always after expediencies (opportinities),
Make the truthfulness my standard.
O my Lord! Let an artless person like Sabih be blessed with some verses full of your praise.

(30)

`IṢIYĀN SAY TAṬHĪR MILĪ

عصیاں سے تطہیر ملی

'iṣiyān	say	taṭhir	mili
sins	from	purification	was granted
Purigfication from sins was granted			

آپ آئے توقیر ملی

'āp	'ā'ay	tauqir	mili
You	came	honour	was bestowed
Your excellency (*Ṣallallahu `alayhi wa 'ālihi wasallam*) came and the honour was bestowed.			

ٹوٹا گمراہی کا فسوں

tūtā	gumrahi	kā	fusūn
ended	misleading	of	fascination
Fascination of misleading came to an end			

وحدت کو تکبیر ملی

waḥdat	ko	takbīr	milī
Unity	to	greatness	was granted
Unity was granted greatness.			

صدی صدی کے چہرے پر

ṣadī	ṣadī	kay	chehray	par
century	century	of	face	on
On the face of every century				

ان کی طلب تحریر ملی

’un	kī	ṭalab	taḥrīr	milī
him	of	seeking	written	was found
there was found scribed seeking him (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*) alone.				

قول و عمل سے آقا کے

qaul	-o-	`amal	say	’āqā	kay
word	and	action	from	the Master	of
From the word and action of the Master (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*)					

قرآن کی تفسیر ملی

qur’ān	kī	tafsīr	milī
Holy *Qur’ān*	of	exegesis	was got
there was found an exegesis of the Holy *Qur’ān* .			

طیبہ کے ہر راہی سے

Ṭaybah	kay	har	rāhī	say
Ṭaybah	of	every	traveller	with
With every traveller of Ṭaybah				

ہنس کے گلے تقدیر ملی

hans kay	galay	taqdīr	milī
laughingly	embraced	the fortune	got
the goodfortune embraced laughingly.			

دھڑکن دھڑکن نعت نبی

dharkan	dharkan	na`t	-i-	nabī
beat	beat	praise	of	the Holy Prophet (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)
With every beat of the heart there is praise of the Holy Prophet (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)				

نفس نفس تنویر ملی

nafas	nafas	tanwīr	milī
breath	breath	light	was bestowed
and with every breath there has been bestowed (on me) the light.			

کاسۂ فکرو فن کو مرے

kāsa	-i-	fikr	-o-	fan	ko	meray
cup	of	thoght	and	art	to	my
To the cup of my thought and art						

مدحت کی جاگیر ملی

midḥat	ki	jāgīr	milī
praise	of	grant	was given
the grant of praisiing the Messenger of Allah (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) has been given.			

جو ان کا ھے اس کو صبیح

jo	’unkā	hay	’usko	Ṣabīḥ
Who so	his	is	to him	O Sabih!
O Sabih! Whoso has (sincerely) become his (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) obedient ’ummatī				

شہرت عالمگیر ملی

shuhrat	`ālamgīr	milī
popularity	world wide	was granted
he is blessed with world wide popularity.		

Purification came as against sins,
On your arrival there came all honour.
The fascination of misleading disappeared,
The unity stood established when all believed in and proclaimed at all occasions the Oneness (of Allah).

On the face of every century it was found scribed that it was in search and demand of him, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم).
Every word and action of his Excellency, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) proved and interpretation of the Holy Qur'ān.
With every wayfarer of Ṭaybah
The destiny embraced smilingly.
By every pulsation there became a "Na`t" of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم),
By every breath there appeared an inner enlightenment.
To the bowel of my thought and art,
A property of praise was granted.
O Sabih! To every one who is devoted in love with him, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) a world wide popularity was made his lot.

(31)

TAṢWĪR-I-JAMĀL

RŪḤ SŪRAJ KĪ ṬARAḤ JISM 'UJĀLAY KĪ MITHĀL

روح سورج کی طرح جسم اجالے کی مثال

rūḥ	sūraj	kī	ṭaraḥ	jism	'ujālay	kī	Mithāl
spirit	sun	of	like	body	sunlight	of	like
The spirit is like the sun and the body is like the sunlight.							

کیسے الفاظ میں ڈھالوں میں و تصویرجمال

kaysay	'alfāẓ	mayn	dhālūn	mayn	wuh	taṣwir -i- jamāl
How	words	in	mould	I	that	picture of beauty
How can I mould in words that picture of beauty.						

ذکر اس نور مجسم کا ھے کرنا مقصود

zikr	'us	nūr	-i-	mujassam	kā	hay	karnā maqsud
Remembrance	that	light	of	incarnate	of	is	to make is the objective
To remember that light incarnate is the objective							

مالکِ لوح و قلم تُو مرےلفظوں کو أجال

mālik	-i-	lauḥ	-o-	qalam	tū	meray	lafẓon ko 'ujāl
owner	of	. the Preserved Tablet	and	the Pen	You Alone	my	make bright the words
You (the Almighty Allah) are the owner of the Preserved Tablet and the Pen, hence I pray before You alone to kindly bless my words with brightness.							

The soul is like the sun and the body is like the daylight,
How should i mould the portrait of beauty in to the words.
The objective is to mention that personality who is light incarnate;
O the Owner of the Sacred Tablet and the Sacred Pen! Brighten my words.

(32)

Ism-i-Muḥammad (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*)

BĀ`ITH-I-KAUN-O-MAKĀN ZĪNAT QUR’ĀN YEH NĀM

باعثِ کون و مکاں زینتِ قرآں یہ نام

bā`ith	-i-	kon	-o-	makān	zīnat	-i-	Qur’an yeh nām
cause	of	becoming	and	space and time	adornment	of	the Holy *Qur’ān* (is) this sacred name (of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*)

The Cause Of Creation Of This Universe Of Time And Space And The Adornment Of The Holy *Qur’ān* Is This Holy And Most Sacred Name Of *Ḥaḍrat Muḥammad* Mustafa (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*).

ابر رحمت ھے جو کونین پہ چھا جاتا ھے

’abr	-i-	raḥmat	hay	jo	kaunayn	peh	chhā jātā hay
cloud	of	mercy	is	that	both the worlds	over	spreads

It is the cloud of mercy that spreads over both the worlds.

دردمندوں کیلئے درد کا درماں یہ نام

dardmandon	kayli’ay	dard	kā	darmān	yeh	nām
afflicted ones	for	pain	of	cure	this	name

This sacred name of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*) is a cure of pain for all the afflicted ones.

لوح جاں پر بھی یہی نقش نظر آتا ھے

lauḥ	-i-	jān	par	bhī	yehī	naqsh	naẓar ’ātā hay
tablet	of	the soul	on	also	this	imprinted	is seen

Even On The Tablet Of The Soul This Sacred Name Of *Ḥaḍrat* Muhammad Mustafa (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*) is seen imprinted.

اک یہی نام تو ہے وجہ سکوں وجہ قرار

’ik	yehi	nam	to	hay	wajh	-i- sukun	wajh-i-qarar
Alone	this	name	only	is	cause	of peace	cause of tranquility

Only this single name is the cause of peace and cause of tranqulity.

اک یہی نام کہ جلتے ہوئے موسم میں اماں

’ik	yehi	nām	keh	jaltay	hu`ay	mausam	mayn ’amān
Single	this	name	that	burning	continuously	season	in refuge

Only this single name is the refuge in the continuously burning season.

ہے اسی نام کی تسبیح فرشتوں کا شعار

hay	’isī	nām	kī	tasbīḥ	frishton	ka	shi`ār
is	this very	name	of	glorification	angels	of	symbol

The glorification of this name is the motto of the angels.

فخر کرتی ہے اسی نام پہ نسل انساں

fakhr	kartī hay	’isī	nām	peh	nasl	-i-	’insān
proud	is	this very	name	on	race	of	mankind

Human race is proud of this very name of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallallahu `alayhi wa `ālihī wasallam*)

ہے یہی نام تو میری شب یلدا کی سحر

hay	yehī	nām	to	mayrī	shab-i-yaldā	kī	saḥar
is	this very	name	alone	my	dark night	of	morning

This Very Name Of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallallahu `alayhi wa `ālihī wasallam*) is the morning of my dark night.

جسم و جاں مین جو چراغاں ھے اسی نام کا

jism	-o-	jān	mayn	jo	chiraghān	hay	'isī nām kā
body	and	soul	in	that	lighting	is	of this very name

Whatever lighting is there in the body and the soul, it is of this very name [of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)].

بس اسی نام کی خوشبو ھے مرے ھونٹوں پر

bas	'isī	nām	kī	khushbū	hay	meray honton	par
only	this very	name	of	fragrance	is	my lips	on

The fragrance of this very name [of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)] alone is on my lips.

بس یہی نام دو عالم میں بڑے کام کا ھے

bas	yehi	nām	do 'ālam mayn	baray	kam	kā	hay
only	this very	name	in both the worlds	big	usefulness	of	is

Only this very name of [of *Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)] is of great usefulness.

عطر آسود فضا اور فضاؤں میں درود

`iṭr 'asūdah	fiḍā	aur	fiḍā'on	mayn	durūd
full of fragrance	atmosphere	and	atmosphere	in	the invocation of peace and blessings of Allah be upon *Ḥaḍrat Muḥammad* and hid family and followers.

The atmosphere is full of fragrance and the atmospheres are full of invocations of peace and blessings of Allah be upon *Ḥaḍrat Muḥammad* and his family and followers.

خوشبوئے اسم محمد کی حدیں لا محدود

khushbū	-i-	ism	-i-	Muḥammad	kī	ḥadayn	lā maḥdūd
fragrance	of	the name	of	*Ḥaḍrat Muḥammad* (صلی اللہ علیہ والہ وسلم)	of	boundaries	unlimited
The boundaries of the fragrance of the name of *Ḥaḍrat Muḥammad* Muṣṭafā Aḥmad-i-Mujtabā (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) are unlimited.							

This name, which is the cause of creation of the whole universe and the decoration of the whole Holy Qur'ān, is a cloud of mercy that spreads over both the worlds;

This name is the sympathiser for those who are suffering any pain;

This is the name which appears imprinted on the tablet of the soul.

It is only this name wich is the cause of all peace and all restfulness,

It is this name which is a protection in the hot burning season,

It is the repeated glorification of this name which is the motto of the angels,

it is this name wich is a pride for all human generation.

It is this name which is the morning of my dark night,

It is this name that has lit all lamps of light in my bodyand soul.

It is the fragrance of this very name on my lips,

It is only this very name which is of great value in both the worlds.

Full of fragrance atmosphere and in that atmosphere the recitation of Ṣalāt-o-Salām, Unlimited are the limits of the fragrance of the name Muḥammad (صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم).

(33)

DU`Ā KĀ 'ĀSMĀN

WUH ĀSMĀN-I-DU`Ā KEH JIS PAR

دعا کا آسمان

وُ آسمانِ دُعا کہ جِس پَر

wuh	'āsmān-i-du`ā	keh	jis	par
that	sky of the supplication (*du`ā*)	that	which	on
The sky of the supplication (*du`ā*) on which				

تمام عمروں تمام نسلوں کا سکه لکھا ھے

tamām	'umron	tamām	naslon	kā	sukh	likhkhā	hay
all	ages	all	races	of	comfort	written	is
is recorded the comfort of all ages and races							

و جس میں ھم اپنی سب تمناؤں اور جذبوں کو
وسعتیں دے رھے ھیں

wuh jis mayn	ham	sab	tamannā'on	aur	jazbon	ko	wus`atayn day rahay hayn
that in which	we	all	longings	and	passions	to	are giving expansions
That (sky of supplication (*du`ā*)) in which we are giving expansions to all our longings and passions,							

سرشار ھو رھے ھیں

sarshār	ho rahayn hayn
intoxicated	are becoming
(and) are becoming intoxicated,	

و اک شہر جزا کہ جس میں

wuh	'ik	shahr	-i-	jazā	keh	jis	mayn
that	one	city	of	reward	that	which	in
That city of reward that in which							

ہمارے آنسو

hamāray	’ānsū
our	tears
our tears,	

(خوشی کے آنسو)

khushī	kay	’ānsū
hapiness	of	tears
tears of happiness,		

چراغ بننے کے منتظر ھیں

chirāgh	ban nay	kay	muntaẓir	hayn
lamps	become	to	waiting	are
are awaiting to become the lamps.				

و آسمان دعا ھے کس کا

wuh	’āsmān	-i-	du`ā	hay	kis	kā
that	sky	of	supplication	is	whom	of
Of whom is that sky of supplication (*du`ā*)?						

و ایک شہر جزا ھے کس کا

wuh	’ayk	shahr	-i-	jazā	hay	kis	kā
that	one	city	of	reward	is	whom	of
Of whom is that city of reward?							

مرے نبی کا

meray	nabī	kā
my	prophet	of
It is of my Prophet (*Ṣallallahu `alayhi wa ‘ālihī wasallam*).		

مرے نبی کا

meray	nabī	kā
my	prophet	of
It is of my Prophet (*Ṣallallahu `alayhi wa ‘ālihī wasallam*).		

The heaven of prayer on which
Is inscribed the happiness of all ages and of all generations,
That in wich we are giving expansion toall our longings and passions,

Becoming intoxicated;
That one city of reward in which
Our tears
(Tears of happiness)
Are waiting to become lamps.
To whom belongs that heaven of prayer?
To whom belongs that the one (and the only) city of reward?
It belongs to my Prophet [*Ḥaḍrat Muḥammad* Muṣṭafā (صَلّٰی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم)].
It belongs to my Prophet [*Ḥaḍrat Muḥammad* Mūṣṭāfā (صَلّٰی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم)].

(34)

KĀGHAZĪ MAKĀN
MAYN KHAUF-I-`ISIYAN SAY RO KAY SOYA

کاغذی مکاں

میں خوفِ عِصیاں سے رو کے سویا

mayn	khauf	-i-	\`iṣiyān	say	ro	kay	soyā
I	fear	of	sins	from	wept	having	slept

I slept having wept on account of fear of accountability of my sins,

جو اپنا دامن بھگو کے سویا

jo	'apnā	dāman	bhigo	kay	soyā
that	my	skirt	wet	made	wet

and that I slept after my skirt had become wet on account of my tears i.e. I wept sincerely and most profusely over my conduct of ungratefulness towards Allah Almighty and the mercy of the Messenger of Allah (صَلّٰی اللهُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

تو اک سہانا خواب دیکھا

to	'ik	suhānā	khawab	daykhā
at that moment	a	pleasant	dream	I saw
and at that moment I saw a pleasant dream				

کہ روز محشر ھے اور میں ھوں

kch	roz-i-mahshar hay	aur	mayn	hūn
that	it is the Day of resurrection	and	I	am
that it is the Day of Resurrection and I am (there)				

مدد کو رحمت تلی کھڑی ھے

madad ko	raḥmat	tulī kharī hay
To help	the mercy	is bent upon
and the Mercy is bent upon to help me (at that most odd hour)		

کرم کی برکھا برس رھی ھے

karam	kī	barkhā	baras rahī hay
generosity	of	rain	is continuously showering
rain of generosity is continuously showering			

گنہ میرے

gunah	mayray
sins	my
my sins	

کاغذی مکاں ھیں

kāghazī	makān	hayn
made of paper	houses	are
are houses made of papers.		

I slept after having wept over the apprehension of (the consequences of) my sins,
I slept having made wet (with my tears) the skirts of my robe,
I saw a beautiful dream
As if it is the Day of Resurrection and I am there
The mercy bent upon to come to my rescue
The rain of blessing showering.
(There I came to know of certain that) my sins (are nothing but)

Houses made of papers.

(35)

IK `ĀLAMGIR NIẒĀM

MĀRKS KAY FALSAFA-I-JUHD-I-SHIKAM SAY HAM KO

اک عالمگیر نظام

مارکس کے فلسفۂ جہد شکم سے ہم کو

Marks	kay	falsafa	-i-	juhd	-i-	shikam	say	ham	ko
Marks	of	philosophy	of	struggle	of	belly	with	us	to
With the material philosophy of Marks we have									

کوئی مطلب ہی نہیں

ko'ī	maṭlab	hī	nahīn
any	concern	at all	there is not
no concern;			

کیا غرض ہم کو لینن نے دیا کیا پیغام

kiyā	gharaḍ	ham	ko	Lenin	nay diyā	kiyā	payghām
What	concern	us	to	Lenin	gave	what	messasge
What concern we have got at what was the message given by Lenin;							

ہم فرائڈ کے پجاری ہیں نہ ہیگل کے غلام

ham	Fride	kay	pujārī hayn	nah	Hegel	kay	ghulām
we	Fride	of	are worshippers	nor	Hegel	of	slaves
We are neither the worshippers of Fride nor the slaves of Hegel							

ہم تو یہ جانتے ہیں

ham	to	yeh	jāntay	hayn
We	only	this much	knowing	are
We know only this much				

امن و سکوں کی خاطر

'amn	-o-	sukūn	kī	khāṭir
peace	and	tranquility	for	the sake of
for the sake of peace and trqnquility				

صرف درکار ہے دنیا کو

ṣirf	darkār	hay	dunyā	ko
only	needed	is	the world	to
the world needs only				

محمّد کا نظام

Muḥammad	kā	niẓām
Ḥaḍrat Muḥammad (صلی اللہ علیہٖ وآلہٖ وسلم)	of	system
the system of *Ḥaḍrat Muḥammad* (صلی اللہ علیہٖ وآلہٖ وسلم) which is based on the Holy *Qur'ān* and Sunnah.		

With the material philosophy of Marks we have no concern.
What is our concern what message was conveyed by Lenin?
We are neither the worshipper of Fried nor the slaves of Hegel;
We know only this much that
for the sake of maintainance of peace and rest (in the world) the only thing needed by the world is the system introduced by Ḥaḍrat Muḥammad, the Last Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم), i.e. the system of the Holy *Qur'ān* and the Sunnah called al-Islam.

(36)

DHŪP MAYN TALĀSH-I-SĀ'IBĀN

MUJHAY YAQĪN HAY

دھوپ میں تلاش سائباں

مجھے یقیں ہے

mujhay	yaqin	hay
To me	certainty	there is
To me there is certainty (in my heart and soul)		

وہ سن رھے ھیں نگاہ خاموش کی صدائیں

wuh	sun rahay hayn	nigāh-i-khāmosh kī sadā'ayn
he (صلی اللہ علیہٖ وآلہٖ وسلم)	is hearing	the voices of the silent eye.
that he (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is listening to the silent eye's voices.		

دکھوں سے بوجھل مری نوائیں

dukhon	say	bojhal	merī	nawā'ayn
pains	with	loaded	my	voices
my voices are loaded with pains				

وہ جانتے ھیں

wuh	jāntay hayn
He (صلی اللہ علیہٖ وآلہٖ وسلم)	knows (fully well)
He (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is fully aware (of the sufferings of every one from among his 'Ummah)	

ھزاروں درد و غم کی شمعیں

hazāron	dard-o-ghamm kī shan`ay
thousands	lamps of pain and grief
thousands lamps of pain and grief	

فسردہ سینوں میں جل رھی ھیں

fasurdah sinon	mayn	jal rahi hayn
full of grief hearts	in	are burning
are burning in the full of grief hearts		

یہ جسم و جاں جو شکست خوردہ ھیں سوچتے ھیں

yeh	jism	-o-	jān	jo	shikast khurdah hayn	sochtay hayn
these	bodies	and	souls	that	are broken ones	are thinking
these bodies and souls that are broken ones are thinking						

غم و الم کی جو دھوپ پھیلی ھوئی ھے اس میں

gham-o-alam kī	jo	dhūp	phaylī hu'ī hay	'is mayn
of grief and pain	that	sunlight	is spread	in it
the sunlight of grief and pain which has spread in it				

کرم کے بادل سروں پہ اک سائباں بنائے

karam kay bādil	saron peh	'ik sā'ibān banā'ay
the clouds of generosity	over the heads	making a canopy
the clouds of generosity making a canopy over the heads		

دیار رحمت سی کیوں نہیں اٹھ سکے ابھی تک

darbār-i-raḥmat say	kiyūn nah 'uthh sakay	'abhī tak
from the court of Mercy	why could not rise high	uptil now
why could not rise high from the Court of Mercy uptil now?		

مجھے یقیں ہے

mujhay	yaqīn	hay
To me	certainty	there is
there is certainty to me.		

اور اس یقیں پر حیات امروز کا تسلسل

aur	'is yaqīn par	ḥayāt-i-'imrūz kā tasalsul
and	on this certainty	the continuous chain of todays life
and on the basis of this certainty the continuity of todays life		

حیات فردا کی خوشدلی کی طرف رواں ہے

ḥayāt-i-fardā kī khushdilī kī ṭaraf	rawān hay
towards the pleasant heartedness of the life of tomorrow	is proceeding
is proceeding towards the pleasant heartedness of tomorrow,	

یہ دور جبر و ستم بہت جلد دور ہوگا

yeh	daur-i-jabr-o-sitam	bohut jald	dūr hogā
this	period of oppression and injustice	very soon	shall come to an end
this period of oppression and injustice shall soon come to an end;			

محبتوں کا ظہور ہوگا

muḥabbaton kā ẓuhūr	hogā
appearance of love	shall be there
and there shall appear mutual love and affection.	

کرم نبی ضرور ہوگا

karam Nabi kā ḍurūr	hogā
the kindness of the Holy Prophet (صلی اللہ علیہ والہ وسلم) definitely/	shall be there

and there shall be definitely the kindness of the Messenger of Allah (صلّى الله عليه وآله وسلم) on the whole Ummah.

I am certain
His ecellency (*Ṣallal lahu `alayhi wa ʻālihī wasallam*) is hearing the voices of the silent look,
My voices laden with pains,
He (*Ṣallal lahu `alayhi wa ʻālihī wasallam*) knows
Thousands of lamps of pain and grief
Are burning in the dejected hearts
These bodies and soul who are broken ones are thinking
From within the spread sunlight of greif and pain
for the sake of making a canopy over the heads , the clouds of blessings
have on what count not yet arisen from the place of mercy
I am certain
And on this certitude the continuity of today's life
Is marching on towards the life of tomorrow
This era of compulsion and oppression will soon come toan end
Mutual Love and affection will appear
Blessing of the Prophet (*Ṣallal lahu alayhi wa ʻālihī wasallam*) will definitely come.

(37)

WAḤSHĪ LAMḤON KĪ MA`ZŪLĪ

SARD HAWĀ, NAFRAT KĀ JAHANNUM, KHILAY PIYĀR KAY PHŪL

وحشی لمحوں کی معزولی

سرد ھوا نفرت کا جہنم کھلے پیار کے پھول

sard huwā	nafrat kā jahannum	khilay payār kay phūl
became cool	the fire of hatred	blossomed the flowers of love
The fire of hatred became cool and the flowers of l ove blossomed		

و آئے تو وحشی لمحے سب ٹھہرے معزول

wuh	’ā’ay	to	waḥshī	lamḥay	sab	thehray	ma`zūl
He (صلی اللہ علیہ والہ وسلم)	came	then	wild	moments	all	became	deposed
On his arrival all wild moments became deposed							

خیر صفات رسول

khayr	*ṣifāt*	rasūl
with all good	attributes	A Messenger blessed withh
Ḥaḍrat Muḥammad Muṣṭafā (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*) is such a Messenger who is blessed by Allah Almighty with all good attributes (*ṣifāt*).		

و جو چلے تو سب نے دیکھا عرش کو حرفِ سلام

wuh	jo	chalay	to	sab nay daykhā	*`Arsh* ko	*Ḥarf* -i-salām
He (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*)	the moment	proceeded	then	all saw	the throne	a letter of peace
When he (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*) proceeded towards the *`Arsh* on the night of Ascension, at that occasion all saw that he (*Ṣallal lahu `alayhi wa ‘ālihī wasallam*) was greeted by the *`Arsh*.						

ان سے پہلے کب کوئی بند تھا قوسین مقام

'un say pehlay	kab	ko'ī	bandah	thā	qausayn	muqām
before him (صلی اللہ علیہ والہ وسلم)	when	any	servant	had been	two bows	holding station (of being at a distance of only).

Before him there had not been any among the servants of God Almighty who would have been blessed with so much nearness to Allah Almighty that was equal to two bows distance only. (*Ṣallallahu `alayhi wa 'ālihī wasallam*) .

ان کی عظمت کے آگے ہیں سب کی انائیں دھول

unki `azmat kay 'agay	hayn	sab ki 'ana'ayn	dhul
before his greatness	are	the egoes of all	the dust

Before his greatness the egoes of all others are just like the dust

خیر صفات رسول

khayr	Attributes (*ṣifāt*) (*ṣifāt*/صفات)	rasūl
with all good	attributes (*ṣifāt*)	A Messenger blessed with

Ḥaḍrat Muḥammad Muṣṭafā (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is such a Messenger who is blessed by Allah Almighty with all good attributes (*ṣifāt*).

ان سے پہلے کس نے دیکھے رحمت کے یہ رنگ

'un say pehlay	kisnay daykhay	rahmat kay yeh rang
Before him	who had seen	these colours of mercy

before whom who was there who would have seen these colours of mercy.

لب پہ دعاؤں کی خوشبو ھے جسم پہ بارش سنگ

lab peh du`ā'on kī khushbū hay	jism peh	bārish-i-sang
On the lips is the fragranceof the supplications	on the body	the rain of pebbles

On the lips of the Rahmatul-lil-`alamin is the fragrance of the supplications before Allah Almighty for the forgiveness of the people of Ta'if and on the sacred body of the Messenger of Allah (صلّی اللہ علیہ وآلہ وسلّم) the ignorant people were making a rain of pebble shooting.

را میں کانٹے بچھانے والے پائیں دعا کے پھول

rāh may	kāntay bichhānay wālay	pā'ayn	du`ā kay phūl
on the way	those who spread the thorns	were getting (in lieu of it)	the flowers of prayers

Those enemies of the Messenger of Allah (صلّی اللہُ عَلَیۡہِ وَآلِہٖ وَسلم) who used to spread thorns on the path he had to go through were getting (in lieu of it) the flowers of prayers from the sacred lips of the raḥmatul-lil-`ālamīn (*Ṣallallahu `alayhi wa 'ālihī wasallam*).

خیر صفات رسول

khayr	Attributes (*ṣifāt*) (*ṣifāt*/صفات)	rasūl
with all good	attributes (*ṣifāt*)	A Messenger blessed with

Ḥaḍrat Muḥammad Muṣṭafā (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is such a Messenger who is blessed by Allah Almighty with all good attributes (*ṣifāt*).

اُن سے خُلق عِبارت و ھی نُور رُسُل

'unsay	khulq	`ibārat	wuh	hi	nur	-i-	rusul
By him	all morality	became an expression	he	alone (is)	the light	of	all messengers

All morals became manyfest by his noble conduct and he is the light of all messengers. (*Ṣallallahu `alayhi wa 'ālihī wasallam*)

خیر کا مرجع، رحم کا پیماں، یعنی خَتمِ رُسُل

khayr kā marja`	raḥm kā paymān	ya'nī	khatm-i-rusul
The ultimate resort of all excellence,	the promise of mercy	that is	the seal of all the messengers

He (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is the ultimate resort of all excellence, the promise of all mercy. He (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is the Last Messenger and after him no Messenger shall come till the Day of Judgment.

عفو، محبت اور سچائی جن کے خاص اصول

'afw	muḥabbat	aur	sachchā'ī	jin	kay	khāṣ	'uṣūl
forgiveness	love	and	truthfulness	whom	of	special	principles

Whose special principles are forgivenss, love and truthfulness.

خیر صفات رسول

khayr	Attributes (*ṣifāt*/صفات)	rasūl
with all good	attributes	A Messenger blessed with

Ḥaḍrat Muḥammad Muṣṭafā (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is such a Messenger who is blessed by Allah Almighty with all good attributes (*ṣifāt*).

حسن عمل کی بات نہیں ہے یہ ہے کرم کی بات

ḥusn -i- `amal	kī bāt nahīn hay	yeh	hay	karam kī bāt
goodness of action	(It is)is not the matter of	this	is	the matter of generosity

It is not the matter of good deeds, it is a matter of generosity

حَرف صدائیں دیتے ہَیں جَب لِکھتا ہُوں مَیں نعت

ḥarf	ṣadā'ayn daytayn hayn	jab likhta hun mayn	na`t
letters	give (me) calls	when I write	a poem in praise of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم

(It is great kindness of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) upon me, that) when I begin to write a poem in praise of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) the letters forming the sacred words of such praise themselves call me to receive them and make them a part of such praise.

لکھواتے ہیں مجھ سے مدحت ہوتی ہے مقبول

likhwātay hayn	mujh say	midḥat	hotī hay	maqbūl
get composed	by me	the praise	becomes	popularly accepted

It is he (*Ṣallallahu `alayhi wa 'ālihī wasallam*) who blesses me to compose a praise in poetry and the result is that it becomes popular throughout the world.

خیر صفات رسول

khayr	Attributes (*ṣifāt*/صفات)	rasūl
with all good	attributes	A Messenger blessed withh

Ḥaḍrat Muḥammad Muṣṭafā (*Ṣallallahu `alayhi wa 'ālihī wasallam*) is such a Messenger who is blessed by Allah Almighty with all good attributes (*ṣifāt*).

The fire of hatred became cool and the flowers of love blossomed when he [*Ḥaḍrat Muḥammad*

Muṣṭafā Aḥmad-i-Mujtabā (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) came and all barberous moments stood dismissed.

All attributes of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) were the Most Excellent.

At the moment he (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) proceeded (towards the *`Arsh* on the Night of Ascension) all saw the Throne as a word of Greeting. Before him there had never been a time when any servant had a rank of Qāba Qausayn i.e. become so close to the Allah Almighty that there remained a distance of only two bows between them.

Before his greatness the egos of all turned into dust,

All attributes of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) were the Most Excellent.

Who had witnessed these colours of mercy prior to him?

There is fragrance of prayers on the lips and there is rain of stoning on the body,

Flowers of prayers were bestowed upon those who had laid thorns in his way.

All attributes of the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) were the Most Excellent.

Standard Good moral is his moral, Light of all the ways is he (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)
,

All excellence returns unto him, he (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) is the promise of mercy, that is the last of all the Messengers.

Forgiveness, love and truthfulness are his priniciples.
All attributes of the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) were the Most Excellent.
It is not dependent upon good deeds, it is dependent upon his grace,
The words call me when I write a "Na`t"
It he himself who makes me to write, and it is he who accepts the praise .
All attributes of the Messenger of Allah (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) were the Most Excellent.

(38)

AYK ROSHNĪ ZAMĪN SAY 'ĀSMĀN TAK

ḤUZŪR HI HAYN

اک روشنی زمین سے آسمان تک

حضور ہی ہیں

ḥuḍūr	hī	hayn
His excellency	alone	is
It is his excellency alone (*Ṣallallahu `alayhi wa 'ālihī wasallam*)		

چراغ را ہدایت ایسے

chirāgh	-i-	rāh	-i-	hidāyat	'aysay
lamp	of	way	of	guidance	such
such a lamp of the way of guidance					

کہ جو ازل سے ابد تلک زندگی کے

keh	jo	'azal	say	'abad	talak	zindagī	kay
that	which	eternity	from	eternity	to	life	of
which from the the eternal to eternal of the life							

تمام تر قافلوں کی ہر آن رہنمائی کو ضو فشاں ہیں

tamām tar	qāfilon	kī	har	'ān	rahnumā'ī	ko	ḍau fishān	hay
all	caravans	of	every	moment	guidance	for	spreading light	is
for the guidanceof all caravans is spreading light								

حضور ہی ہیں

ḥuḍūr	hī	hayn
His excellency	alone	is
It is his excellency alone (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)		

وفا کا و ماھتاب جس کی شفیق کرنوں میں

wafā kā wuh māhtāb	jiskī shafīq kirnon mayn
the moon of loyalty	in whose affectionate rays
the moon of loyalty in whose affectionate rays	

چہر جوروجفا ہرگز نکھر نہ پایا

chehra-i-jor-o-jafā	hargiz nikhar nah pāyā
the face of oppression and cruelty	could never become clean
the face of oppression could never become clean	

اک آفتاب نبوت ایسا کہ بعد جس کے

'ik 'āftāb-i- *nabuwwat* 'aysā	keh	ba`d jiskay
a sun of Prophethood such	that	after whom
He (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) was such a sun of prophethood that after him		

کوئی بھی ایسا ابھر نہ پایا

ko'ī	bhī	'aysā	'ubhar nah pāyā
any	also	such	could rise
None else could rise to that status as			

و جن سے صحن زمیں ہے روشن

wuh	jin say	ṣiḥn-i-zamīn hay raushan
he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)	on account of whom	compound of earth is bright
he on whose account the compound of this earth is bright		

و جن کے دست کرم کا پر تو یہ آسماں ہیں

wuh	jinkay	dast-i-karam kā partau	yeh 'āsmān hayn
he	whose	reflections of the hand of generosity	these heavens are.
he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) whose generous hand's reflections are these heavens			

حضور ھی ھیں

ḥuḍūr	hī	hayn
His excellency	alone	is
It is his excellency alone (*Ṣallal lahu `alayhi wa 'ālihī wasallam*)		

و ایک اُمّی نبی جنہوں نے کِتاب کوئی پڑھی نہین تھی

wuh	'ayk 'ummī nabī	jinhon nay	kitāb ko'ī parhī nahīn thī
He	an unlettered Prophet	who	had not read any book
He (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) the unlettered prophet who had not read any book (from any worldly teacher)			

مگر و اسرار جانتے تھے

magar	wuh	'asrār jāntay thay
but	he	knew the secrets
but he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) knew the secrets		

ازل سے تا بہ ابد و سارے نظام و ادوار جانتے تھے

'azal say	tā ba 'abad	wuh	sāray	niẓām	aur	'adwār	jāntay thay
From eternity	to eternity	he (صلی اللہ علیہ وآلہ وسلم)	all	systems	and	ages	knew
He (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) knew all systems and ages from eternity to eternity [by the grant of all kinds of knowledge to him by His Grace.]							

و جن کی تعلیم عدل و اخلاق و آگہی سے

wuh	jinkī	ta`līm `adl-o-akhlāq-o-'āgahī say
he	whose	by the teachings of justice, morals and awareness
he (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) by whose teachings of justice, morals and awareness		

ہزاروں عالم عظیم ترمرتبے کو پہنچے

hazaron `alam	'aẓīmtar martabon ko pahunchay
thousands of worlds	reached to greater ranks.
thousands of worlds reached greater ranks.	

و جن کو تعلیم رب ملی ھے

wuh	jinko	ta`līm-i-rabb milī hay
he	to whom	has been taught by the Lord Himself
He (*Ṣallal lahu `alayhi wa 'ālihī wasallam*) to whom all education has been imparted by the Lord Almighty Himself		

جو فرش تا عرش ارتقا کی

jo	farsh tā `*Arsh*	`irtiqā kī
who (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)	from top to bottom	of evolution
who (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) from to bottom		

تمام کڑیوں کے رازداں ھیں

tamām kariyon kay	rāzdān hayn
of all the chains	he knows the secrets
is [by the grant of Allah] aware of the secrets of all the chains.	

حضور ھی ھیں

ḥuḍūr	hī	hayn
His excellency	alone	is
It is his excellency alone (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)		

و جنکی آمد سے پھیلی نوریقیں کی کرنیں

wuh	jinki 'āmad say	phaylī	nūr-i-yaqīn kī kirnayn
He (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)	by whose arrival	spread	rays of the light of certitude
He (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) by whose arrival spread the raýs of the light of certitude.			

جہاں سے رخصت ھوئے اندھیرے

jahān say	rukhṣat hu`ay	andhayray
from the world	departed	darkness (and superstitions of all kinds)
from the world all sorts of darkness (of superstitions) departed		

جہالت و گمرہی سے سب نے نجات پائی

jahālat-o-gumrahī say	sab nay	nijāt pā'ī
from ignorance and misleading	all	got salvation
all got released of ignorance and misleading.		

جو علم و حکمت کا آستاں ھیں

jo	`ilm-o-ḥikmat kā 'āstān hayn
who (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)	is the house of all knowledge and wisdom
who (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) is the house of all (and unlimited divinely granted)knowledge and wisdom.	

Scanned with CamScanner

شعور کا بحر بےکراں ہیں

shu`ūr kā baḥr-i-baykarān hayn
He (*Ṣallal lahu `alayhi wa ‘ālih ī wasallam*) is an endless ocean of consciousness
He (*Ṣallal lahu `alayhi wa ‘ālih ī wasallam*) is the endless of the consciousness

حضور ہی ہیں

ḥuḍūr	hī	hayn
His excellency	alone	is
It is his excellency alone (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم)		

جنہوں نے لکھا فلاح انسانیت کا منشور

jinhon nay likhkhā	falāḥ-i-insāniyyat kā manshūr
who (*Ṣallal lahu `alayhi wa ‘ālih ī wasallam*) wrote	the manifesto of welfare of mankind
who (*Ṣallal lahu `alayhi wa ‘ālih ī wasallam*) wrote the manifesto of the welfare of mankind	

و جن کے ابلاغ نے صداقت کو بخشا شعور ایسا

wuh jinkayy	’iblāgh nay	ṣadāqat ko bakhshā	shu`ūr ’aysā
he (صلی اللہ علیہ وآلہ وسلم) whose	conveying of the message	granted to the truthfulness	such concsciousness
he (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) whose blessed the mass media which such a consciousness of truthfulness			

حیات جن کی کتاب ہستی کا ایک رَوشن ترین وَرَق ہے

ḥayāt	jinkī	kitāb	-i-	hastī	kā	’ayk	raushan tarīn	waraq	hay
the life	of whom	the book	of	life	of	one	brightest	leaf	is
whose (*Ṣallal lahu `alayhi wa ‘ālih ī wasallam*) life is the most bright leaf of the book of life.									

اُخُوّتوں کا اَمَانتوں کا صَدَاقتوں کا حَسِین سَبَق ہے

akhuwwaton kā	amānaton kā	sadāqaton kā	ḥasīn sabaq hay
of brotherhoods	of trusts	of truthfulness	is a beautiful lesson
It is a beautiful lesson of brotherhoods, trusts and truth fulness,			

نقوش سب جن کے جاوداں هیں

nuqūsh	sab	jinkay	jawidān	hayn
prints	all	of whom (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)	permanent/ everlasting	are
imprints of whom are all permanent.				

حضور هی هیں

ḥuḍūr	hī	hayn
His excellency	alone	is
It is his excellency alone (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)		

جنہوں نے باغ سخن کو میرے

jinhon nay	bāgh-i-sukhan ko mayray
who (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)	the garden of my poetical composition
who (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) the garden of my poetical composition	

کرم کی خوشبو سے بھر دیا هے

karam kī khushbū say	bhar diyā hay
with the fragrance of generosity	he has filled
has filled with the fragrance of (his) generosity	

کرم هے ان کا

karam	hay	’unkā
generocity	is	his
It is his generosity (grace and kindlness) (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)		

و میرے آقا

wuh	mayray	’āqā
He (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) is	my	Master
He [*Ḥaḍrat Muḥammad* Muṣṭafā (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)]is my Master.		

غلام پر اپنے مہرباں ہیں

ghulām	par	apnay	meharbān	hayn
slave	on	his own	kind	are
is gracious over his own bondman.				

حضور ھی ھیں

<table>
<tr><td>ḥuḍūr</td><td>hī</td><td>hayn</td></tr>
<tr><td>His excellency</td><td>alone</td><td>is</td></tr>
<tr><td colspan="3">It is his excellency alone (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)</td></tr>
</table>

It is His Excellency (*Ṣallallahu `alayhi wa ‘ālihī wasallam*)
Who is such a lamp of guidance of the Right Path
Which is, from the “azal” till “abad” (perpetuity) of life,
spreading light at all moments for the guidance of all caravans.
It is His Excellency (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) Who is the moon of loyalty and in whose affectionate rays
The face of compulsion and oppression could never appear neat
A sun of such prophethood that after it
None could arise.
He (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) it is dueto whom the compound of the earth is bright
Whose full of blessing hands reflection are these heavens.
It is His Excellency (*Ṣallallahu `alayhi wa ‘ālihī wasallam*) Who was unlettered and had not learnt from anyone any book
But was cognisant of all secrets.
Who knew all ages and all systems from “azal” to “abad”
By Whose teaching of justice, morality and awareness

Thousands of learned men reached to the great ranks
Who himself had got teaching from Allah
Who is possessing the secrets of all chains of evolution, from the earth till the Throne.
It is His Excellency (*Ṣallallahu `alayhi wa 'ālihī wasallam*). On whose arrival the rays of certitude of leght were spread
The darkness vanished from the world
All were freed from the clutches of ignorance and misleading.
He is the abode of knowledge and wisdom
An endless ocean of consciousness.
It is His Excellency (*Ṣallallahu `alayhi wa 'ālihī wasallam*) Who wrote the manfesto of human welfare
he it is whose communication blessed us with such consciousness of truthfulness
Whose life is the mostenlightened leaf of the book of life
A beautiful lesson of brotherhood, trust and truthfulness.
Whose imprints are all permanent.
It is His Excellency (*Ṣallallahu `alayhi wa 'ālihī wasallam*) Who has filled with the fragrance of blessing the garden of my speech.
His praise which I am writing
Is by his grace.
He is my Lord,
Kind to his servant.

(39)

KHAWĀBON KĪ DAHLĪZ

AYK KHAWĀHISH MERAY DIL MAIN BARSON SAY HAY

خوابوں کی دھلیز

ایک خواھش میرے دل میں برسوں سے ھے

'ayk	khawāhish	mayray	dil	mayn	barson	say	hay
a	desire	my	heart	in	years	since	is
A dsire is there in my heart existing since many years							

میری راتیں اجالوں سے معمور ھوں

mayrī	rātayn	'ujālon	say	ma`mūr	hon
my	nights	lights	with	filled	may be
that my nights be filled with lights					

میری آنکھیں تجلی کی روشن سحر پا کے مسرور ھوں

mayrī	'ānkhayn	tajallī	kī	raushan	saḥar	pā kay	masrūr hon
my	eyes	emenation	of	bright	morning	after getting	may become pleased
my eyes may become pleased after getting the bright morning of emanation							

میری تاریک دنیا میں

mayrī	tarīk	dunyā	mayn
my	dark	world	in
in my dark world			

ایسی بھی ھو اک سحر جلو گر

'aysī	bhī	ho	'ik	saḥar	jalwah gar
such	also	there may be	a	morning	manifest
there may be manifest a morning as well					

سب سے میں کہ سکوں

sab	say	mayn	keh	sakūn
all	to	I	tell	may
that I may tell to all				

میرے خوابوں کی دہلیز پر رات بھر

maray	khawābon	ki	dahlīz	par	rāt	bhar
my	dreams	of	threshold	on	night	whole
the whole night at the threshold of my dreams						

لمحے لمحے کو سورج بناتے رہے

lamḥay	lamḥay	ko	sūraj	banātay	rahay
a moment	a moment	to	sun	making	continued
continued making every moment a sun					

جگمگاتے رہے

jagmagātay	rahay
twinkling	contidued
continued twinkling	

اس قدم کے نشان

'us	qadam	kay	nishān
that	step	of	prints
prints of that sacred foot.			

اس قدم کے نشان

'us	qadam	kay	nishān
that	step	of	prints
prints of that sacred foot.			

I have a longing in my heart since years
May my nights be filled with lights
My eyes be happy getting the bright morning of enlightenment
In my dark world
There may appear such a morning
On account of which I could say to all
On the threshold of my dreams, the whole night
Were turning every moment into a sun
And went on twinklng
The prints of that saced foot,
The prints of that sacred foot .

(40)

'AY NAWĪD-I-MASĪḤĀ DU`Ā-I-KHALĪL

NAFRATON KAY GHANAY JANGALON MAIN SHAHĀ

اے نوید مسیحا دعائے خلیل

نفرتوں کے گھنے جنگلوں میں شہا

nafraton	kay	ghanay	janglon	mayn	shahā
hatreds	of	dense	forests	in	O King!
O King (*Ṣallallahu `alayhi wa `ālihī wasallam*)! In the dense forests of hatreds					

عہدِ حاضر کا انساں محصور ہے

`ahd	-i-	ḥāḍir	kā	'insān	maḥṣūr	hay
era	of	present	of	man	besieged	is
is besieged the man of the present era.						

مشعل علم و اخلاق سے دور ہے

mish`al	-i-	`ilm	-o-	akhlāq	say	dūr	hay
torch	of	knowledge	and	morals	from	distant	is
is distant from the troch of the knowledge and morals.							

کتنا مجبور ہے

kitnā	majbūr	hay
how	coerced	is (he).
How coerced is he!		

اے نوید مسیحا

'ay	nawīd	-i-	masīḥā
O	the gladtiding	of	Masīḥ
O the gladtiding given by *Ḥaḍrat* `Īsā (*`alayhissalām*)			

دعائے خلیل

du`ā	-i-	khalīl
the supplication	of	*Ḥaḍrat* Ibrāhīm Khalīlullāh (*`alayhissalām*)
and the supplication (*du`ā*) of *Ḥaḍrat* Ibrāhīm Khalīlullāh (*`alayhissalām*)!		

روک دے نفرتون کی جو یلغار کو

rok	day	nafraton	ki	jo	yalghār	ko
stop	may	hatreds	of	that which	the onslaught	to
that which may stop the onslaught of the hatreds						

پختگی ایسی دیں مرے کردار کو

pukhtagī	'aysī	dayn	mayray	kirdār	ko
strength	such	grant	my	character	to
grant such strength to my character					

آپ کا لطف ورحمت تو مشہور ھے

'āp	kā	luṭf	-o-	raḥmat	to	mashhūr	hay
you	of	kindness	and	mercy	such that	well known	is
Your kindness and Mercy are such which are well known (throughout the universe among all creations and kingdoms). (*Ṣallallahu `alayhi wa 'ālihī wasallam*)							

O King (*Ṣallallahu `alayhi wa 'ālihī wasallam*) !
In the dense forests of hatred
Contemporary man is imprisoned
and he is much away from the lamp of light of knowledge and morals.
How much coerced is he!
O the gladtiding given by the Christ *Ḥaḍrat* `Īsā (`*alayhissalām*)
and the prayer made by *Ḥaḍrat* Ibrahīm Khalīl (`*alayhissalām*)! .
Grant my character such strength that may stop the onslaught of all hatred
Your kindness and mercy are known throughout.

(41)

GUMSHUDAH MUSĀFIR
MANZILAYN GUM HU'ĪN

گمشد مسافر

منزلیں گم ہوئیں

manzilayn	gum hu'īn
destinations	have disappaered
destinations have disappeared	

راستے کھو گئے

rāstay	kho ga'ay
ways	have been lost
ways have been lost	

را سیرت سے ہم ایسے بھٹکے شہا

rāh	-i-	sīrat	say	ham	'aysay	bhatkay	shahā
way	of	the life model of the Messenger of Allah (صلی اللہ علیہ وآلہ وسلم)	from	we	such	gone astray	O the King!
O the King! We lost the way of the life model of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّم) in such a manner							

خود کو پہچاننا

khud	ko	pehchān-nā
self	to	recognize
self recognition		

کار دشوار ہے

kār	-i-	dushwār	hay
job	of	difficulty	is
is a job highly difficult			

زندگی

zindagī
life
life

ریت کی جیسے دیوار ہے

rayt	ki	jaysay	diwār	hay
sand	of	as if	wall	is
as if it is a wall made of sand				

آپ کا در ہمیں

'āp	kā	dar	hamayn
you	of	door	to us
Your door			

پھر سے درکار ہے

Phir	say	darkār	hay
again	from	needed	is
is needed again.			

Destinations became lost and
Ways disappeared
O King(*Ṣallallahu `alayhi wa `ālihī wasallam*)! We have been so miserably misled from the path shown by your Sīrat.
To recognise ones ownself
Is a difficult task
The life
Is like that of a wall of sand.
Your door for us
Is again earnestly needed.

(42)

INTIẒĀR

FAṢĪL-I-JĀN PAR

انتظار

فصیل جاں پر

faṣīl	-i-	jān	par
boundary wall	of	soul	on
On the boundary wall of soul			

چراغ روشن ھیں آرزو کے

chirāgh	roshan	hayn	'arzū	kay
lamps	lit	are	longing	of
lamps of longing are lit				

جو آتی جاتی ھوا سے معلوم کر رھے ھیں

jo	'ātī	jātī	hawā	say	ma`lūm kar rhay hayn
which	coming	going	wind	from	are asking
which are asking every incoming and out going wind					

و خوشبووں کے لطیف تحفے

wuh	khushbū'on	kay	laṭīf	tuḥfay
that which	frangrances	of	subtle	presents
(about) those subtle presents of fragrances				

جو سبز گنبد سے میری جانب ھین آنے والے

jo	sabz	gumbad	say	mayrī	jānib	hayn	'ānay wālay
which	green	tomb	from	myself	towards	are	expected to come
which are expected to come towards me from the Green Tomb of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)							

و باریابی کا ساته پیغام لانےوالے

wuh	bāryābī	kā	sāth	payghām	lānay wālay
Those	meeting	of	along ith	message	those who were bringing
those who are bringing with them the message of meeting					

بتاو تو

batā'o	to
let	tell
Let you tell us,	

را میں کہاں ہیں؟

rāh	mayn	kahān	hayn
way	on	where	are
where are those (lying)on the way?			

On the boundry wall of the soul
Lamps of longing are lit
Asking from the coming and the going wind
About those subtle gifts of the fragrances
That are expected to come towards me from the Green Tower
Bringing with them a message for me to appear in the Court of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم)
Tell us
At what distance are those on the way?

(43)

INSĀNIYYAT KAY SAB SAY BARAY MI`MĀR

WOH LUṬF-O-KHAYR KĀ MI`MĀR

و لطف و خیر کا معمار

wuh	lutf	-o-	khayr	ka	mi`mār
He	kindness	and	goodness	of	builder
He (صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّم) who is the builder of the kindness and the goodness					

ہر پل یاد آتا ہے

har	pal	yād	'ātā hay
every	moment	memory	comes into
comes into memory every moment.			

جسے ظالم پڑوسی سے محبت تھی

jisay	ẓālim	parosī	say	muḥabbat	thī
who	cruel	neighbourer	with	love	had
who had (sincere) love even for his (most) cruel neighbourer.					

جسے رسم غلامی سے عداوت تھی

jisay	rasm	-i-	ghulāmī	say	\`adāwat	thī
who	custom	of	slavery	with	hatred	had
who had (severe) hatred against slavery (of mankind).						

و جس کی ذات روئے ارض پر موجود ہر جن و بشر کے واسطے وجہ ہدایت تھی

wuh	jiskī zāt	rū'-i-'arz par	maujūd	har jinn-o-bashar	kay wāstay	waj-i-hidāyat	thī
He (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم)	whose being/personality	on the surface of this earth	existing/living	every jinn and human being	for	the cause of guidance	was
He (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) whose personality was the cause of guidance for every Jin and human being living on the surface of the earth.							

میں جب اس عہد کو احساس سے محروم پاتا ہوں

mayn	jab	'is	\`ahd	ko	'is	'iḥsās	say maḥrūm pātā hūn
I	when	this	period	to	this	feeling	find deprived of
When I find this era (of mine) deprived of this feeling							

میں جب انسان کو انسان سے بیزار پاتا ہوں

mayn	jab	'insān	ko	'insān	say	bayzār	pātā hūn
I	when	man	to	man	with	disgusted	find
When I find a man disgusted with another man							

تو اپنے درد میں ڈھلتے ھوئے

to	'apnay	dard	mayn	dhaltay	hu'ay
then	my	pain	into	moulded	being
then moulding into my pain					

شام و سحر میں

shām	-o-	saḥar	mayn
evening	and	morning	during
during evening and morning			

خود اپنی بے بسی پر نوحہ خوانی کرتا جاتا ھوں

khud	'apnī	baybasī	par	nauḥah khawānī	kartā jātā hūn
own	my	helplessness	over	lamenting	I go on
I go on lamenting over my own helplessness.					

شکست و ریخت کی اس تیرگی میں

shikast	-o-	raykht	ki	'is	tirgī	mayn
breaking	and	falling	ki	this	darkness	in
in this darkness of dillapidation and damage						

اک یہی امید کا روشن حوالہ ھے

'ik	yehī	'ummīd	kā	raushan	ḥawālah	hay
single	this	hope	of	bright	reference	is
This is the only solitary bright reference of hope.						

کہ اس عہد قتال و جنگ میں

keh	'is	`ahd	-i-	qitāl	-o-	jang	mayn
	this	period	of	fight	and	war	in
that in this period of fight and war							

و خیر خواھوں کا امام اولیں و آخریں

wuh	khayr	khwāhon	kā	'*Imām*	-i-	'awwalīn	–o–	'ākhirīn
He	well	wishers	of	leader	of	the first	and	the last
He (صلی اللہ علیہ وآلہ وسلم) is the leader of the first and the lastof the well wishers								

اک بار سب کو یاد آجائے

'ik bār	sabko	yād	'a jā'ay
once	to all	memory	come into
may once come into memory of all.			

جسے ظالم پڑوسی سے محبت تھی

jisay	zālim	parosī	say	muḥabbat	thī
who	cruel	neighbourer	with	love	had
who had (sincere) love even for his (most) cruel neighbourer.					

جسے رسم غلامی سے عداوت تھی

jisay	rasm	-i-	ghulāmī	say	`adāwat	thī
who	custom	of	slavery	with	hatred	had
who had (severe) hatred against slavery (of mankind).						

و جس کی ذات روئے ارض پر موجود ہر جن و
بشر کے واسطے وجہ ہدایت تھی

wuh	jiskī zāt	rū'-i-'arz par	maujūd	har jinn-o-bashar	kay wāstay	waj-i-hidāyat	thī
He (صلی اللہ علیہ وآلہ وسلم)	whose being/personality	on the surface of this earth	existing/living	every jinn and human being	for	the cause of guidance	was
He (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) whose personality was the cause of guidance for every Jin and human being living on the surface of the earth.							

He (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) who was the builder of kindness and goodness
Comes in my memeory evey moment,
Who had love even for his cruel neighbourer
Who had enmity with the custom of slavery
Whose being was cause of guidance for every Jinn and human being who was present on the face of earth.
When I find this age deprived of feeling
When I find man hating another man
Then declining into own pain
In the morning and the evening
I go on weep on my own helplessness
In the darkness of breaking and disintegration

Only this is the bright reference of hope
That in this age of war and killing
May he who is the leader of the First and the Last
May once Come to the memory of all,
Who had love even for his cruel neighbourer
Who had enmity with the custom of slavery
Whose being was cause of guidance for every Jinn and human being who was present on the face of earth.

(44)

ZAMĪR KĪ QAYD MAYN

BUTON KAY ĀGAY NAH SAR JHUKĀNĀ

بتوں کے آگے نہ سر جھکانا

buton	kay	'āgay	nah	sar	jhukānā
idols	of	infront	never	head	bow
You should never bow your head before the idols					

نہ اپنے دامن مین آگ بھرنا

nah	'apnay	daman	mayn	'ag	bharnā
nor	your	sheet	in	the fire	fill
nor you should fill your skirt with the fire					

یہی و پہلا پیام حق تھا

yehī	wuh	pehlā	payām	-i-	ḥaq	thā
This	that	first	message	of	truth	was
This was the first message of truth.						

جسے بھلا کر

jisay	bhulākar
which	forgetting
Forgetting which	

ھم آج پھر سے

ham	’āj	phir say
we	today	again
Today, again we		

کئی بتوں کے حضور سجدوں کے امتحاں سے گذر رھے ھیں

ka’ī	buton	kay	ḥuzur	sajdon	kay	’imtiḥān	say guzar rahay hayn
many	idols	of	infront	prostrations	of	trial	are passing through
are passing through the trial of prostrating before many idols							

اور اپنے دامن میں روزوشب آگ بھر رھے ھیں

aur	apnay	daman	mayn	roz-o-shab	’ag	bhar	rahay hayn
and	our	skirt	in	day and night	fire	filling	are
and in our skirt are filling the fire day and night.							

خدا کے آگے نہ جھکنے والے

khudā	kay	agay	nah	jhuknay walay
God	of	infront	not	bowing
those who are not bowing before Allah Almighty				

انا و حرص و ھوس کے آگے جھکے ھوئے ھیں

’anā	-o-	ḥirṣ	-o-	hawis	kay agay	jhukay	hu’ay han
ego	and	greed	and	desire	in front of	bowing down	are
they are bowing down in front of their own ego, greed and desire.							

ضمیر کی قید میں کھڑے ھیں

zamīr	kī	qayd	mayn	kharay hayn
conscience	of	confinement	in	are standing
they are standing confined in their conscience.				

خدائے بر تر !

khuda	-i-	bartar
O God	of	Highness
O God, The Most High,		

بس ایک موقع

bas	’ayk	mauqa
Only	a single	chance
only a single chance be given		

ہماری ان بے یقیں سہاروں سے جاں چھڑادے

hamārī	'in	bay yaqin	sahāron	say	jān	churāday
our	these	faithless	supports	from	soul	get released
our soul be got released from all these fatihless supports						

نبی کی تعلیم کی ہوئی را پر چلادے

nabī	kī	ta`līm	kī	hu'ī	rāh	par	chalāday
prophet (صلی اللہ علیہ وآلہ وسلم)	of	instuction	of	given	path	on	make us follow
and make us follow the path instructed by the Holy Prophet (صلی اللہ علیہ وآلہ وسلم) .							

Never bow your head before idols
Nor fill fire in your skirt
This was the first message of Truth
After forgetting it
Today again
We are passing through the trial of prostraiting before many idols
And therby filling fir into our skirts.
Those who are not bowing before God
They are bowing before their own-ego and greed and vain-desires
(They are standing in the prison of their own conscience)
O Allah, the Most High!
Once (We all earnestly pray)
Get us released from these uncertain supports
And make us follow the path of the teaching of the the Holy Prophet (صلی اللہ علیہ وآلہ وسلم).

ہم آج پھر سے

ham	'āj	phir say
we	today	again
Today, again we		

کئی بتوں کے حضور سجدوں کے امتحاں سے گذر رہے ہیں

ka'ī	buton	kay	ḥuzur	sajdon	kay	'imtiḥān	say guzar rahay hayn
many	idols	of	infront	prostrations	of	trial	are passing through
are passing through the trial of prostrating before many idols							

اور اپنے دامن میں روزوشب آگ بھر رہے ہیں

aur	apnay	daman	mayn	roz-o-shab	'ag	bhar	rahay hayn
and	our	skirt	in	day and night	fire	filling	are
and in our skirt are filling the fire day and night.							

خدا کے آگے نہ جھکنے والے

khudā	kay	agay	nah	jhuknay walay
God	of	infront	not	bowing
those who are not bowing before Allah Almighty				

انا و حرص و ہوس کے آگے جھکے ہوئے ہیں

'anā	-o-	ḥirṣ	-o-	hawis	kay agay	jhukay	hu'ay han
ego	and	greed	and	desire	in front of	bowing down	are
they are bowing down in front of their own ego, greed and desire.							

ضمیر کی قید میں کھڑے ہیں

zamīr	kī	qayd	mayn	kharay hayn
conscience	of	confinement	in	are standing
they are standing confined in their conscience.				

خدائے بر تر !

khuda	-i-	bartar
O God	of	Highness
O God, The Most High,		

بس ایک موقع

bas	'ayk	mauqa
Only	a single	chance
only a single chance be given		

ہماری ان بے یقیں سہاروں سے جاں چھڑادے

hamārī	'in	bay yaqin	sahāron	say	jān	churāday
our	these	faithless	supports	from	soul	get released
our soul be got released from all these fatihless supports						

نبی کی تعلیم کی ہوئی را پر چلادے

nabī	kī	ta`līm	kī	hu'ī	rāh	par	chalāday
prophet (صلی اللہ علیہٖ وآلہٖ وسلم)	of	instuction	of	given	path	on	make us follow
and make us follow the path instructed by the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) .							

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They are bowing before their own-ego and greed and vain-desires
(They are standing in the prison of their own conscience)
O Allah, the Most High!
Once (We all earnestly pray)
Get us released from these uncertain supports
And make us follow the path of the teaching of the the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم).

(45)

ĀKHIRĪ `AKS

GARD GARD LAMḤON MAYN

آخری عکس

گرد گرد لمحوں میں

gard	gard	lamḥon	mayn
dust	dust	moment	in
In moments full of dust			

عکس بشمار تیرا

`aks	bashumar	tayrā
reflection	countless	your
there was your countless reflection		

رنگ سینکڑوں بکھرے

rang	sankron	bikhray
colours	hundreds	spread
Hundreds of colours spread		

لاکھوں تاروں نے آکر

lākhon	tāron	nay	’ā kar
millions	stars	had	come
millions of stars appeared			

اپنا نور پھیلایا

apnā	nūr	phaylāyā
their	light	spread
and spread their light		

اپنے اپنے وقتوں میں

apnay	apnay	waqton	mayn
their	own	times	in
in their own times			

اپنے اپنے جلووں میں

apnay	apnay	jalwon	mayn
their	own	enlightenments	in
in their own enlightenments			

آئینے کو چمکایا

a’inay	ko	chamkāyā
mirror	to	made shine
and made the mirror shine		

لیکن اب بھی دھندلا تھا

laykin	’ab	bhī	dhundlā	thā
but	now	even	dim	was
but even then it was dim				

آئینہ ہدایت کا

ā’īnah	hidāyat	kā
mirror	guidance	of
A morror of guidance		

گرد اِن زمانوں کی

gard	’in	zamānon	kī
dust	those	eras	of
dust of all those eras			

دھول داستانوں کی

dhūl	dāstānon	kī
dust	tales	of
dust of tales		

تھی ابھی بہت باقی

thī	abhī	bohut	bāqī
was	still	much	existing
was still much existing			

پھر و چہر بھی چمکا

phir	wuh	chehrah	bhī	chamkā
then	that	face	also	shined
then that face (صلی اللہ علیہ وآلہ وسلم) also shined				

جو امر رسالت کا

jo	'amr	risālat	kā
which	command	messengertship	of
which brought the command of messengership			

آخری حقیقت کا

ākhirī	ḥaqīqat	kā
last	reality	of
of last reality		

تابناک سورج تھا

tābnāk	sūraj	thā
glowing	sun	was
was the glowing sun		

جس کے گرد نورانی

jiskay	gird	nurānī
which	around	full of light
around which,full of light,		

لا زوال ہالے تھے

lā zawāl	hālay	thay
unending	nimbuses	were
were the undending nimbuses		

علم کے اجالے تھے

`ilm	kay	'ujālay	thay
knowledge	of	lights	were
were lights of knowledge			

دھول ہٹ گئی ساری

dhūl	hat ga'ī	sārī
dust	vanished	all
all dust vanished		

گرد چھٹ گئی ساری

gard	chatt ga'ī	sārī
dust	became removed	all
all dust stood removed		

اب کبھی نہ ابھرے گا

'ab	kabhī	nah	'ubhraygā
now	ever	not	will rise
now it will never rise again			

عکس تا ابد کوئی

aks	tā	'abad	ko'ī
reflection	till eternity	eternity	any
any reflection till eternity			

جگمگا دیا اس نے

jagmagā diyā	'usnay
brightened	it
it (صلی اللہ علیہ وآلہ وسلم) brightened	

آئینہ ھدایت کا

ā'īnah	hidāyat	kā
mirror	guidance	of
mirror of guidance.		

In moments, all of dust,
Many reflections came down,
Hundreds of colours scattered.
Millions of stars came down and
Scattered their light,
At their respective times,
With their respective lights
Shined the mirror,
But still was dim
The Mirror of guidance
Revolutions of times,
Dust of stories,
Was still remaining much
Then that countenance shined

Which was of the command of messengership
And of the last reality,
The full bright sun,
Around which were luminous
And perpetual circles
And morning lights of knowledge.
All dust disappeared
All density vanished.
Now there shall never arise
Any reflection till eternity
He (صَلّٰی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) brightened
The Mirror of Guidance.

(46)

SUNEHRAY MAUSAM
DIYĀR-I-JĀN MAYN

سنہرے موسم

دیار جاں میں

diyār	-i-	jān	mayn
city	of	soul	in
in the city of soul			

سنہرے موسم اتر رہے ہیں

sunehray	mausam	'utar rahay hayn
golden	seasons	are descending
golden seasons are descending.		

میں زرد لمحوں

mayn	zard	lamḥon
I	pale	moments
I , in pale moments,		

سیا سایوں سے اپنا پیچھا

siyah	sāyon	say	’apnā	pichhā
black	shadows	from	my	back
my back from the black shadows				

چھڑا چکا ہوں

chhurā	chukā hūn
released	got
got released	

پنا میں ان کی

panah	mayn	’unki
refuge	in	his (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم)
into his (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلّم) refuge		

آچکا ہوں

’a chuka hun
I have come
I have come.

میں روشنی میں

mayn	raushanī	mayn
I	light	in
I in the light		

نہا رہا ہوں

nahā rahā hūn
am taking a bath.
am taking a bath.

In the valley of soul
Golden seasons are coming down
In the pale moments
From the dark shadows
I have got rid of myself
In his refuge

Have I come
Under the shower of light
I am.

(47)

ZAKHMON KĪ QANDĪL AUR ROSHNĪ KĀ LAHŪ

WAQT KĪ DHARKANAYN KHAUF SAY BAND HAYN

زخموں کی قندیل اور روشنی کا لہو

وقت کی دھڑکنیں خوف سے بند ھیں

waqt	ki	dharkanayn	khauf	say	band	hayn
time	of	pulses	fear	due to	closed	are
The pulses of fear are stopped due to fear						

صحن اقصیٰ سے دھلیز کشمیر تک

ṣiḥn	-i-	Aqṣā	say	dehlīz	-i-	Kashmīr	tak
compund	of	Aqsa	from	threshold	of	Kashmir	to
from the compund of Aqsa to the threshold of Kashmir							

ایک کہرام سا ھے بپا ھر طرف

'ayk	kuhrām	sa	hay	bapā	har	ṭaraf
a	noise	like	is	existing	on every	side
a noise like is existing on every side						

جبر کی قوتیں دندناتی ھوئیں

jabar	kī	quwwatayn	dandanātī hu'īn
oppression	of	forces	aggressively
and the forces of oppression aggressively in high spirits			

پھر رھی ھیں زمانے میں اب چار سو

phir	rahī	hayn	zamāny	mayn	'ab	chār	sū
roamig	continuously	are	time	in	now	four	side
are roaming in the time in high spirits							

جسم مسلم کے زخموں کی قندیل سے

jism	-i-	Muslim	kay	zakhmon	kī	qidīl	say
body	of	Muslims	of	injuries	of	lamp	with
with the lamp of injuries of the body of the Muslims							

بہ رہا ہے یونہی

beh	rahā	hay
flowing	continuously	is
is continuously flowing		

روشنی کا لہو

raushanī	kā	lahū
light	of	the blood
the blood of light		

(دم بخود کاخ و کو)

dam bakhud	kākh	-o-	kū
silent	palaces	and	streets
silent all palaces and streets			

ہے نفاق آج امت میں پھیلا ہوا

hay	nifāq	'āj	'ummat	mayn	phaylā huwā
is	hypocricy	today	Ummah	in	spread
Today, the hypocricy has become rampant among the whole Ummah					

اور دشمن کی نظریں ہیں دین کی طرف

aur	dushman	kī	naẓrayn	hayn	dīn	kī ṭaraf
and	enemy	of	the eyes	are	faith	towards
while the enemy has fixed its evil eyes towards the (destruction of) the faith						

رحمتوں کے ہین طالب یہ بکھرے ہوئے

Raḥmaton kay hayn	yeh ṭālib	bikhray hu'ay
of the mercies are	these seekers	who are all scattered
these scattered people are all seekersof your (صلی اللہ علیہ وآلہ وسلم) mercy.		

امتی یا نبی!

Ummatī	yā	Nabī!
Your Ummati	O	the Holy Prophet (صلی اللہ علیہ وآلہ وسلم)
All these are your Ummatis O the Holy Prophet (صلی اللہ علیہ وآلہ وسلم)!		

ہیں بلند آج دست دعا ہر طرف

hayn	buland	`āj	dast-i-du`ā	har ṭaraf
are	risiing	today	hands for supplication	on all sides
hands for supplication (*du`ā*) have arisen today on all sides.				

Pulsations of time have stopped due to fear
From the compound of Aqsa to the thrashhold of the Kashmir
A noise has arisen all sides
Forces of oppression with all thier might
Moving in the time on all the four sides
From the Chandlier of the wounds of the body of Muslim
Is flowing vainly
The blood of light
Palaces and streets are silently observing all this
Today there is spread hypocricy in the Ummah
While the eyes of the enemy have made the faith target
Seekers of mercy are these scattered
Ummaties, O the the Holy Prophet
(صلی اللہ علیہ وآلہ وسلم) !
Today on all sides hands have been raised for prayer

(48)

SALĀM

WUH JO SHABNAM KĪ POSHAK PEHNAY HU’AY

سلام

و جو شبنم کی پوشاک پہنے ہوئے

wuh	jo	shabnam	ki poshak	pehnay hu’ay
he	who	dew	the dress of	wearing
He (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) who wearing the dress of dew				

زرد پتوں کے جسموں میں لہرا گئے

zard	patton	kay	jismon	mayn	lehrā ga’ay
pale	leaves	of	bodies	in	waived
waived in the bodies of the pale leaves					

جنکے نقش کف پا کی رعنائیاں

jinkay	naqsh	-i-	kaf	-i-	pā	kī	ra`na’iyān
whose	imprint	of	bottom	of	the foot	of	graceful movements
the graceful movements of the bottom of whose footprint							

نسل آدم کو خاک شفا بن گئیں

nasl	-i-	Ādam	ko	khāk	-i-	shifā	ban ga’īn
progeny	of	Adam	for	earth	of	healing	became
became the healing earth for the progeny of *Ḥaḍrat `Adam* (*`alayhissalām*)							

عرش اعظم کی دھلیز کے اُس طرف

`arsh	-i-	a`ẓam	kī	dehlīz	kay	’us	ṭaraf
throne		the great	of	threshold	of	that	side
On that side of the threshold of the great Throne							

نام جن کا ازل ہی میں لکھا گیا

nām	jin	kā	’azal	hī	mayn	likhkhā	giyā
name	whom	of	eternity	since	in	written	had been
whose name was written in the eternity							

جو کتاب جہاں کے سیہ حاشیے پر

jo	kitāb	-i-	jahān	kay	siyah	ḥāshiyay	par
who	the book	of	the world	of	black	margin	on
who on the black margin of the world							

اجالوں کی رحمت رقم کر گئے

'ujalon	ki	raḥmat	raqam kar ga'ay
lights	of	mercy	had written
had recorded the mercy of lights			

جن سے پہلے تھی ظلمت میں لپٹی ہوئی

jin	say	pehlay	thī	ẓulmat	mayn	liptī	hu'ī
whom	from	before	was	darkness	in	wrapped	was
before whom was wrapped in darkness							

غمزد زندگی

gham	zadah	zindagī
grief	striken	life
the full of grief life		

فکر جامد تمدن کے آثار مفقود تھے

fikr	jāmid	tamaddun	kay	'athar	mafqud	thay
thinking	incapable of growth	civilization	of	signs	not known	were
the thinking had become incapable of growth and the signs of the civilization were not known (anywhere)						

نخل تہذیب پر ایک وحشی خزاں

nakhl	-i-	tahzīb	par	'ayk	waḥshī	khizān
tree	of	culture	on	a	wild	autum
a wild autumn was prevailing over the tree of culture						

قلب انسانیت پر

qalb	-i-	'insāniyyat	par
the heart	of	humanity	on
on the heart of humanity			

سسکیوں آنسووں اور زخموں کا بے نور گھر

siskiyon	'ānsū'on	awr	zakhmon	kā	bay	nūr	ghar
sighs	tears	and	wounds	of	without	light	home
(the world had become) an abode full of sighs, tears and wounds and having no light (of knowledge and awareness) at all							

ایسے عالم میں رب تعالیٰ کو پھر

'aysay	`alam	mayn	rabb	ta`ālā	ko	phir
such	state	in	Lord	the Most High	to	again
In such a state Lord, the Most High again						

اپنی مخلوق پر رحم آ ھی گیا

'apnī	makhlūq	par	raḥm	'ā hī giyā
his	creation	on	mercy	felt
felt mercy over His creation				

تاج رحمت کو سر پر سجائے ھوئے

tāj	-i-	raḥmat	ko	sar	par	sajā'ay hu'ay
crown	of	mercy	to	head	on	having adorned
having adorned the crown of mercy by wearin on his sacred head						

پرچم عدل و احساں اٹھائے ھوئے

parcham	-i-	`adl	-o-	'iḥsān	'uthhā'ay hu'ay
banner	of	justice	and	kindness	carrying
and carrying in his sacred hand the banner of justice					

و جو آئے تو عہد بہار آگیا

wuh	jo	'ā'ay	to	`ahd	-i-	bahār	'āgiyā
he	who	came	then	the period	of	spring	came there
he (صلی اللہ علیہ وآلہ وسلم) came and there came the period of spring all over the universe.							

عشق کو جن کے دل کی شریعت کہیں

`ishq	ko	jin	kay	dil	ki	sharī`at	kahayn
love	to	whom	of	heart	of	law	may be called
whose sincere love may be called as the *Sharī`ah*							

ذکر کو جن کے جان کی عبادت کہیں

zikr	ko	jin	kay	jān	kī	`ibādat	kahayn
Remembrance	to	whom	of	soul	of	worship	may be called
whose remembrance may be called as the worship of the soul							

و حبیب خدا

wuh	ḥabīb	-i-	khudā
he (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم)	favourite	of	God
He (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) is the most favourite of God			

احمد مجتبیٰ

Aḥmad	-i-	Mujtabā
Ahmad		the Most Accepted one
He (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) is Aḥmad, the most accepted one.		

ان پر قرباں ہمارے تمہارے وجود

'in	par	qurbān	hamāray	tumhāray	wujūd
him	on	be sacrifced	our	your	existence
for him (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) be sacrificed our and your existence (ansd lives).					

ان پہ پیہم سلام

'un	peh	payham	salām
him	there be upon	unending	peace
there be upon him unending peace (greetings/salutations)			

ان پہ دائم درود

'un	peh	dā'im	durūd
him	there be upon	unending	blessings
there be upon him (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم) unending blessings.			

He who wearing the garment of dewdrops
Waived into the bodies of pale leaves
The beauties of whose footprints
Had become a panacea for all the diseases of the progeny of Adam
On the other side of the Great Throne
Whose name was scribed in eternity

Who on the black margin of the Book of the World
Had written the mercy of morning lights
Before (the arrival of) whom, was wrapped in darkness
the full of grief life
The (human) thought was in a state of standstill,
and the signs of civilization were unknown,
There was an effect of a wild autumn on the tree of culture
The heart of mankind
Was a lightless home (which was) full of sighs, tears and wounds;
In such circumstance, Allah the most high
Again felt merciful to His creation (and)
Wearing on his head the crown of mercy
Bearing the banner of justice and kindness
He (صَلَّى اللهُ عَلَيْهِ وَآلِه وَسَلَّم) came and the season of the spring returned
Whose love may be called the law of his heart
Whose remembrence may be called the soul of worship
He is the Most Favorite of Allah
Aḥmad Mujtabā
May ours and yours lives be sacrficed for him (صَلَّى اللهُ عَلَيْهِ وَآلِه وَسَلَّم).
On him be peace forever (and)
On him be blessings for ever.

(49)

NA`TIYA HICO

ṢIRF MADĪNAY MAYN

نعتیہ ہائیکو

صرف مدینے میں

ṣirf	Madīnay mayn
Only	Only in Madinah Munawwarah
Only in Madinah Munawwarah	

اور کہاں پر اگتے ہیں

aur	kahān	par	`ugtay	hayn
else	where	upon	growing	are
where else do grow				

سورج سینے میں

sūraj	sīnay	mayn
sun	heart	in
the sun in the heart		

ذہن سلگتے تھے

zihn	sulagtay	thay
minds	burning	were
minds were burning		

آپ سے پہلے اے ہادی

'āp say pehlay	'ay	hādī
Before you	O	the Guide! (صلی اللہ علیہ وآلہ وسلم)
Before you, O the Guide! (صلی اللہ علیہ وآلہ وسلم)		

لوگ بھٹکتے تھے

log	bhataktay thay
people	used to go astray
people used to go astray	

کھولے سب جوھر

kholay	sab	*jauhar*
opened	all	potentialities
made open all potentialities		

آپ نے نوع انساں کو

'āpnay	nau`-i-insān ko
he (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)	to the mankind
he (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) to the mankind	

فکر نو دے کر

fikr-i- nau daykar
after granting the new thinking
after granting the new thinkinf

یاد پیغمبر

yād-i-payghambar
Remebering of the Holy Prophet (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)
Remembring of the Holy Prophet (صَلَّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)

روز چراغاں کرتی ھے

roz	chirāghān kartī hay
daily	lits lights
daily lits lights	

میری پلکوں پر

mayrī	palkon	par
my	eyelids	on
on my eyelids		

مٹ جاتے ھیں غم

mit jatay hayn	gham
vanish away	griefs/worries
vanish away all grieves	

رحل لب پر آتا ھے

reḥl-i- lab par	'ātā hay
on the board of the lips	comes
on the board of the lips	

جب اسم اعظم

jab	Ism-i-A`zam
when	the great name (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)
when the great name (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم) .	

روشن ھیں چہرے

Rosahn hayn	chehray
are bright	faces
(All such) faces are bright	

رنگ ھیں جن پر آقا کی

rang	hayn	jin par	’āqā kay
colour	are	on them	of the lord (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)
on whom are the colours of the Lord (صَلّی اللہُ عَلَیْہِ وَآلِہٖ وَسَلَّم)			

نسبت کے گہرے

nisbat kay gahray
of deep relationship
of deep relationship.

مہکی ھیں راھیں

mehkī hayn	rāhayn
full of fragrance are	all the paths

پھیلی ھوئی ھیں طیبہ میں

phayli hu’I hayn	Ṭaybah mayn
are spread	in Ṭaybah
in Tabah are spread	

خوشبو کی بانھیں

khushbū	kī	bānhayn
fragrance	of	arms
arms of fragrance		

لکھئے ان کا نام

likhkhi'ay	'in	Kā	nām
Write	them	Of	name
Write his (صلی اللہ علیہ والہ وسلم) name			

اجلے موسم اتریں گے

'ujlay	mausam	'utrayngay
bright	seasons	will descend
bright seasons will descend		

دل پر صبح و شام

dil	par	Ṣubḥ	-o-	shām
heart	on	morning	and	evening
on the heart morning and evening.				

ابھری اک آواز

'ubharī	'ik	'āwāz
arose	A	voice
A voice arose		

کو صفا پر آئی نظر

Koh	-i-	ṣafā	par	'ā'ī	naẓar
mount	Of	Ṣafā	on	did	appear
upon the Mount of Ṣafā					

رنگوں کی پرواز

rangon	ki	parwaz
colours	of	flight
flight of colours		

سیرت کے انوار

sīrat	kay	anwār
life model	of	lights
lights of life model		

سورج بن کر ابھرے ھیں

Suraj	bankar	'ubhray hayn
Sun	becoming	have arisen
have arisen becoming sun		

ان کے پیروکار

’unkay	payrokār
His	Followers.
his followers.	

Only in Madina
Where else grow
Suns in the heart

Minds were burning without flame
O Guide! Before your arrival
People used to go astray

Had disclosed all potentialities
By your Excellency for mankind
By granting it a new thought

Remembrance of the Holy Prophet (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم)
Daily kindles lamps
Over my eyelids

Worries are vanished
When there comes on the tablet of lips
The Great Name (صَلّی اللہُ عَلَیْہِ وَآلِہ وَسَلَّم)

Bright are the faces
Which bear colours of the Lord’s
Deep connections

Ways are full of fragrance

In Ṭaybah are spread
The hands of fragrance

Write his name (صلّی اللهُ عَلیْہِ وَآلِہ وَسَلّم)
New seasons will descend
On the heart morn and eve

A voice arose
And there appeared on the Mount of Safa
A flight of colours

Lights of his good conduct
Have arisen becoming suns
His followers

……

THE END

Allahumma salli `ala Sayyidina wa maulana Muhammadin wa `ala ali Sayyidina wa maulana Muhammadin kama sallayta `ala Ibrahima wa `ala ali Ibrahima Innaka Hamidum Majid.

Allahumma barik `ala Sayyidina wa maulana Muhammadin wa `ala ali Sayyidina wa maulana Muhammadin kama barakta `ala Ibrahima wa `ala ali Ibrahima Innaka Hamidum Majid.

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